Unpublished Revelations
of the
Prophets and Presidents
of
The Church of Jesus Christ
Of Latter Day Saints

Volume 1

Containing Revelations, and Visions given to:
The Prophet Joseph Smith
President Brigham Young
President John Taylor
President Wilford Woodruff
and their contemporaries

Compiled by

Fred C. Collier

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Dedication

I dedicate this book as a Special Witness to the Divine Mission of the Prophet Joseph Smith — and to the Fulness of the Everlasting Gospel which the Lord Restored through him "Never Again to be Taken Away."

Acknowledgements

I express Grateful Appreciation to my wife and children for the Sacrifice which they have made of my time in order to allow me to Devote my life to the Publication and Promulgation of the Fulness of the Restored Gospel.

Concerning Uncanonized Revelation
A Statement by President George Q. Cannon

I have received a very interesting communication from a gentleman in Michigan, in which he asks some questions, the answers to which, I think, may be of interest to the readers of the *Juvenile Instructor*.

He says: . . . . . "It is alleged by [certain] men . . . that when Joseph, the Seer, gave a revelation it must be tested in this way — that is, it must first be presented to the High Council or the Twelve Apostles, for their approval, and then pass on to the next quorum below for their approval, and so on down to the Deacons' quorums, and if it pass down to all the quorums of the Priesthood 'without meeting a snag,' it must then be taken as true. It is astounding to me that when Joseph himself testified to anything as revelation from God, it could not be credited at once as from God, without going through such an ungainly formula. . . . It seems strange in the extreme that the anointed Prophet of God, who was the only authorized revelator to the Church, ordained and set apart to stand in the presence of God, and carry His word from His own mouth to mankind, the man who is of all others supposed to know that he is not deceived cannot be sure that he is right until he is tested in this way by men who are supposed to know the least about such matters. Surely such a process as the above cannot be true. Please, if you know anything about such a rule, tell me the particulars about it."

The writer's reasoning upon this point seems quite conclusive, and it would be difficult to state it better than he has stated it. It seems nonsensical that the Prophet of God should submit to such a test as this, and not deem the revelations he received authentic until they had the approval of the different quorums of the Church. They were authentic and divinely inspired, whether any man or body of men received them or not. Their reception or nonreception of them would not affect in the least their divine authenticity. But it would be for the people to accept them after God had revealed them. In this way they have been submitted to the Church, to see whether the members would accept them as binding upon them or not. Joseph himself had too high a sense of his prophetic office and the authority he had received from the Lord to ever submit the revelations which he received to any individual or to any body, however numerous, to have them pronounce upon their validity. (*Juvenile Instructor*, Vol. 26: <1 Jan 1891> 13–14)

Explanatory Introduction

This work was originally commenced with the intent of placing under one cover all the uncanonized revelations which were received by the Apostles and Presidents of the Church. However it was not long before I realized I had underestimated the magnitude of this project. I kept finding more and more materials; there seemed to be no end of them. I also found that there was a natural distinction in some of the revelations. Some of them were recorded verbatim at the time they were given in "Thus Saith the Lord" fashion. Others were related in Sermons at public meetings or in diaries. Still other revelations were related in private conversations, and were written down from memory by those who heard them — sometimes even decades later. Again there were revelations, prophecies, visions, and dreams, all recorded in these various ways. There were also Sermons which would not normally be placed under any of these categories, but which were so filled with the spirit of God, one would be left to exclaim "It came from God!" This is in accordance with the promise of the Lord unto his servants, that "Whatsoever they shall speak when moved upon by the Holy Ghost shall be scripture, shall be the will of the Lord, shall be the mind of the Lord, shall be the word of the Lord, shall be the voice of the Lord, and the power of God unto salvation. Behold, this is the promise of the Lord unto you, O ye my servants." (D & C 68:4–5) The literal fulfillment of this promise is demonstrated in the contents of the Doctrine and Covenants and the Pearl of Great Price. Within these scriptures can be found Historical Narration, (Pearl of Great Price pp. 47–59), Letters (D & C 121 & 128) Prayers (D & C 109) and Visions (D & C 76) as well as brief notes of instruction which were given in private homes (D & C 130 & 131).

I have used this natural distinction as a basis to divide this work into three volumes. For the most part Volume 1 contains revelations taken from sources which were recorded in "Thus Saith the Lord" fashion. Volume 2 contains Revelations, Visions, Dreams, and Prophecies, including the different Eyewitness Accounts of the Visionary experiences of the Restoration, including those of the Prophet Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris. Included with these are the variant accounts of the Prophets First Vision, the appearance of the Angel Moroni, etc. These different Revelations and Visions commence in 1795 and span the entire period up

until 1839. Vol 3 will contain Revelations, Visions, Dreams and Prophecys, commencing in 1839 and up until 1923. Vol. 4 will be a book of Doctrine, containing the Doctrinal Revelations of the Heads and Presidents of the Church, commencing with the Prophet Joseph Smith and concluding in the Administration of President Joseph F. Smith.

As already stated Volume 1 consists for the most part of revelations taken from sources which were recorded verbatim in Thus Saith the Lord" language. There are however a few exceptions to this — these exceptions are self evident by the nature of the material and the source from which they are taken.

One of these exceptions is the Lectures on Faith. These Lectures were first delivered in the "School of the Prophets" at Kirtland, Ohio, during the winter of 1834 and 1835. Subsequently they were incorporated into the Doctrine and Covenants and canonized as scripture. Later during the administration of President Heber J. Grant they were removed. Nevertheless, these Lectures were canonized by the Prophet Joseph Smith and are filled with inspired teachings, as all Saints who read them will testify. For these reasons they are included in this work. They are given here verbatim as they were printed by the Church in Joseph's day, less a few spelling errors.

The Revelations as they are printed in this volume are not typescripts. Spelling errors have been corrected except when I felt they added a special flavor; and when they were not already broken down into verses (most of them were not) I have done it myself. For the most part punctuation has been left the same as in the manuscript except in a few cases where it was severely lacking or over punctuated. Most punctuation problems were in the Joseph Smith Revelations. In the case of Part 15, 16 and 21, it was not always clear where punctuation belonged.

At no time have I added or omitted any word or words without indicating in brackets. Words in brackets have been added by myself, usually when I have felt that an error was made by the recorder.

About the Author

Brother Collier was born on the 27th of December 1948, and grew up in Ogden and Roy, Utah, where he was raised as a member of the Church of Jesus Christ of Latter Day Saints. As a child he was of a sober Disposition and at the age of 14 his mind took a Deep Interest in the Restored Gospel, which as the future would prove, became the Calling and Preoccupation of his Whole mind and life.

He was married in the Logan Temple at the age of 18, and three years later, was introduced to the Birthright Heir of the Prophet Joseph Smith, by whom he was Ordained to the Keys of the Higher Order and Fulness of the Patriarchal Priesthood on the 10th of August 1970. From that time to this he has devoted his life to the Service of the Priesthood and the Promotion of Doctrine and Theology as Originally taught by the Prophet Joseph Smith, President Brigham Young and their Contemporaries. He is author and editor of the Magazine *Doctrine of the Priesthood*, which to date has published 36 issues, most of which have been devoted to early Church Doctrine and History. Aside from this he is also the author of numerous books, which include *The Book of Revelations*; *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints*, Vols I, II, & III; *The Teachings of President Brigham Young Vol 3 1852–1854*; *President Brigham Young's Doctrine on Deity Vol 1*; *The Office Journal of President Brigham Young 1858–1863, Book D; Kirtland Council Minute Book*; and *The Nauvoo High Council Minute Books*.

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The Lectures on Theology
on
The Doctrine of Faith
of
The Church of Jesus Christ
of
Latter Day Saints

— 1 —

Part 1

Lecture First of the Seven Lectures on Theology, originally delivered before a Class of Elders, in Kirtland, Ohio, during the Winter of 1834 & 1835.

1 *Faith* being the first principle in revealed religion, and the foundation of all righteousness, necessarily claims the first place in a course of lectures which are designed to unfold to the understanding the doctrine of Jesus Christ.

2 In presenting the subject of faith, we shall observe the following order:

3 First: Faith itself — what it is.

4 Secondly: The object on which it rests; and,

5 Thirdly: The effects which flow from it.

6 Agreeable to this order we have first to show what faith is.

7 The author of the epistle to the Hebrews, in the eleventh chapter of

that epistle and first verse, gives the following definition of the word faith:

8 Now faith is the substance (assurance) of things hoped for, the evidence of things not seen.

9 From this we learn that faith is the assurance which men have of the existence of things which they have not seen; and the principle of action in all intelligent beings.

10 If men were duly to consider themselves, and turn their thoughts and reflections to the operations of their own minds, they would readily discover that it is faith, and faith only, which is the moving cause of all action in them; that without it both mind and body would be in a state of inactivity, and all their exertions would cease, both physical and mental.

11 Were this class to go back and reflect upon the history of their lives, from the period of their first recollection, and ask themselves, what principle excited them to action, or what gave them energy and activity in all their lawful avocations, callings and pursuits, what would be the answer? Would it not be that it was the assurance which they had of the existence of things which they had not seen as yet? Was it not the hope which you had, in consequence of your belief in the existence of unseen things, which stimulated you to action and exertion in order to obtain them? Are you not dependant on your faith, or belief, for the acquisition of all knowledge, wisdom and intelligence? Would you exert yourselves to obtain wisdom and intelligence, unless you did believe that you could obtain them? Would you have ever sown, if you had not believed that you would reap? Would you have ever planted if you had not believed that you would gather? Would you have ever asked unless you had believed that you would receive? Would you have ever sought, unless you had believed that you would have found? Or, would you have ever knocked unless you had believed that it would have been opened unto you? In a word, is there anything that you would have done, either physical or mental, if you had not previously believed? Are not all your exertions, of every kind, dependant on your faith? Or may we not ask, what have you, or what do you possess, which you have not obtained by reason of your faith? Your food, your raiment, your lodgings, are they not all by reason of your faith? Reflect, and ask yourselves if these things are not so. Turn your thoughts on your own minds, and see if faith is not the moving cause of all action in yourselves; and, if the moving cause in you, is it not in all other intelligent beings?

12 And as faith is the moving cause of all action in temporal concerns, so it is in spiritual; for the Savior has said, and that truly, that "He that *believeth* and is baptized, shall be saved." Mark 16:16.

13 As we receive by faith all temporal blessings that we do receive, so we in like manner receive by faith all spiritual blessings that we do receive. But faith is not only the principle

of action, but of power also, in all intelligent beings, whether in heaven or on earth.

14 Thus says the author of the epistle to the Hebrews, 11:3: "Through faith we understand that the worlds were framed by the word of God; so that things which are seen were not made of things which do appear."

15 By this we understand that the principle of power which existed in the bosom of God, by which the worlds were framed was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth, exist by reason of faith as it existed in Him.

16 Had it not been for the principle of faith the worlds would never have been framed, neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal, as well as eternal things. Take this principle or attribute (for it is an attribute) from the Deity, and he would cease to exist.

17 Who cannot see, that if God framed the worlds by faith, that it is by faith that he exercises power over them, and that faith is the principle of power? And that if the principle of power, it must be so in man as well as in the Deity? This is the testimony of all the sacred writers, and the lesson which they have been endeavoring to teach to man.

18 The Savior says (Matthew 17: 19–20), in explaining the reason why the disciples could not cast out the devil, that it was because of their unbelief: "For verily I say unto you," said he, "if ye have faith as a grain of mustard seed, ye shall say unto this mountain, 'Remove hence to yonder place,' and it shall remove: and nothing shall be impossible unto you."

19 Moroni, while abridging and compiling the record of his fathers, has given us the following account of faith as the principle of power. He says, (Ether 12:6–22), that it was the faith of Alma and Amulek which caused the walls of the prison to be wrent, as recorded [in Alma 15:25–28]; that it was the faith of Nephi and Lehi which caused a change to be wrought upon the hearts of the Lamanites, when they were immersed with the Holy Spirit and with fire, as seen [in Heleman 5:40–47]; and that it was by faith that the mountain Zerin was removed when the brother of Jared spake in the name of the Lord. See also [Ether 12:28–31].

20 In addition to this we are told in Hebrews 11:32–35, that Gideon, Barak, Samson, Jephthah, David, Samuel, and the prophets, through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and that women received their dead raised to life again, &c., &c.

21 Also Joshua, in the sight of all

Israel, bade the sun and moon to stand still, and it was done. Josh 10:12.

22 We here understand, that the sacred writers say that all these things were done by faith. It was by faith that the worlds were framed. God spake, chaos heard, and worlds came into order by reason of the faith there was in HIM. So with man also; he spake by faith in the name of God, and the sun stood still, the moon obeyed, mountains removed, prisons fell, lions' mouths were closed, the human heart lost its enmity, fire its violence, armies their power, the sword its terror, and death its dominion; and all this by reason of the faith which was in them.

23 Had it not been for the faith which was in men, they might have spoken to the sun, the moon, the mountains, prisons, lions, the human heart, fire, armies, the sword, or to death in vain!

24 Faith, then, is the first great governing principle which has power, dominion, and authority over all things; by it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God. Without it there is no power, and without power there could be no creation, nor existence!

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES

Question: What is theology?

Answer It is that revealed science which treats of the being and attributes of God, his relations to us, the dispensations of his providence, his will with respect to our actions, and his purposes with respect to our end. (*Buck's Theological Dictionary*, page 582)

Q What is the first principle in this revealed science?

A Faith. (Lecture 1:1)

Q Why is faith the first principle in this revealed science?

A Because it is the foundation of all righteousness. Heb. 11:6. "Without faith it is impossible to please God." 1st. John 3:7. "Little children, let no man deceive you; he that doeth righteousness, is righteous, even as he (God) is righteous." (Lecture 1:1)

Q What arrangement should be followed in presenting the subject of faith?

A First it should be shown what faith is. (Lecture 1:3)

Secondly, the object upon which it rests. (Lecture 1:4)

Thirdly, the effects which flow from it. (Lecture 1:5)

Q What is faith?

A It is "the assurance of things hoped for, the evidence of things not seen" (Heb. 11:1); that is, it is the assurance we have of the existence of unseen things. And being the assur-

ance which we have of the existence of unseen things, must be the principle of action in all intelligent beings. (Heb. 11:3) "Through faith we understand the worlds were framed by the word of God." (Lecture 1:8, 9)

Q How do you prove that faith is the principle of action in all intelligent beings?

A First, By duly considering the operations of my own mind; and secondly, by the direct declaration of Scripture (Heb. 11:7). "By faith Noah, being warned of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith" (Heb. 11:8). "By faith Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went" (Heb. 11:9). "By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise (Heb. 11:27). By faith Moses "forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible." (Lecture 1:10, 11)

Q Is not faith the principle of action in spiritual things as well as in temporal?

A It is.

Q How do you prove it?

A Heb. 11:6: "Without faith it is impossible to please God." Mark 16:16: "He that believeth and is baptized shall be saved." Rom. 4:16: "Therefore it is of faith that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all." (Lecture 1:12, 13)

Q Is faith anything else beside the principle of action?

A It is.

Q What is it?

A It is the principle of power also. (Lecture 1:13)

Q How do you prove it?

A First, it is the principle of power in the Deity as well as in man. Heb11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." (Lecture 1:14–16)

Secondly, it is the principle of power in man also. (Book of Mormon, Alma 14:26–28) Alma and Amulek are delivered from prison. Helaman 5:43–49: Nephi and Lehi, with the Lamanites, are immersed with the Spirit. (Ether 12:30–31) The mountain Zerin, by the faith of the brother of Jared, is removed. Josh 10:12: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, 'Sun, stand thou still upon Gibeon, and thou Moon in the valley of Ajalon.'" (Josh 10:13); "And the sun stood still, and the moon stayed, until the people had avenged themselves of their enemies. Is not this written in the

book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day." Matt 17:19: "Then came the disciples to Jesus apart, and said, 'Why could not we cast him out?' " Matt 17:20: "And Jesus said unto them, 'Because of your unbelief; for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place.' and it shall remove; and nothing shall be impossible unto you." (Heb 11:32) And what shall I say more? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets, (Heb. 11:33) who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, (Heb. 11:34) quenched the violence of fire, escaped the edge of the sword; out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. (Heb 11:35) Women received their dead raised to life again, and others were tortured, not accepting deliverence, that they might obtain a better resurrection." (Lecture 1:16–22)

Q How would you define faith in its most unlimited sense?

A It is the first great governing principle which has power, dominion and authority over all things. (Lecture 1:24)

Q How do you convey to the understanding more clearly that faith is the first great governing principle which has power, dominion, and authority over all things?

A By it they exist, by it they are upheld, by it they are changed, or by it they remain, agreeable to the will of God; and without it there is no power, and without power there could be no creation nor existence! (Lecture 1:24)

Part 2

Lecture Second

Of Faith

1 Having shown in our previous lecture "faith itself — what it is," we shall proceed to show secondly the object on which it rests.

2 We here observe that God is the only supreme governor and independent being in whom all fulness and perfection dwells; who is omnipotent, omnipresent, and omnicient; without beginning of days or end of life; and that in him every good gift and every good principle dwells; and that he is the Father of lights [James 1:17; Heb 12:9]; in him the principle of faith dwells independently, and he is the object in whom the faith of all other rational and accountable beings center for life and salvation.

3 In order to present this part of the subject in a clear and conspicuous point of light, it is necessary to go back and show the evidences which mankind have had, and the foundation on which these evidences are, or were based since the creation, to believe in the existence of a God.

4 We do not mean those evidences which are manifested by the works of creation, which we daily behold with our natural eyes. We are sensible that after a revelation of Jesus Christ, the works of creation, throughout their vast forms and varieties, clearly exhibit his eternal power and Godhead. Romans 1:20: "For the invisible things [i.e. the Spiritual Creation] of him from the creation of the world are clearly seen, being understood by the things that are made [physically], even his eternal power and Godhead;" But we mean those evidences by which the first thoughts were suggested to the minds of men that there was a God who created all things.

5 We shall now proceed to examine the situation of man at his first creation. Moses, the historian, has given us the following account of him in the first chapter of the book of Genesis, beginning with the 20th verse, and closing with the 30th. We copy from the New Translation:

6 "And the Lord God said unto the Only Begotten, who was with him from the beginning, 'Let us make man in our image, after our likeness;' and it was so.

7 "And the Lord God said, 'Let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creeps upon the earth.

8 "So God created man in his own image, in the image of the Only Begotten created he him; male and female

created he them. And God blessed them, and God said unto them, 'Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the earth.'

9 "And the Lord God said unto man, 'Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat.' "

10 Again, Genesis 2:15–20: "And the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it. And the Lord God commanded the man, saying, 'Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat of it, neither shall you touch it; nevertheless you may choose for yourself, for it is given unto you; but remember that I forbid it, for in the day that you eat thereof you shall surely die.

11 "And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and commanded that they should be brought unto Adam, to see what he would call them . . . And whatever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field."

12 From the foregoing we learn man's situation at his first creation; the knowledge with which he was endowed, and the high and exalted station in which he was placed — lord or governor of all things on earth, and at the same time enjoying communion and intercourse with his Maker, without a vail to separate between. We shall next proceed to examine the account given of his fall, and of his being driven out of the garden of Eden, and from the presence of the Lord.

13 Moses proceeds: "And they" (Adam and Eve) "heard the voice of the Lord God as they were walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God among the trees of the garden. And the Lord God called unto Adam, and said unto him, 'Where are you going?' And he said, 'I heard your voice in the garden, and I was afraid, because I beheld that I was naked, and I hid myself.'

14 "And the Lord God said unto Adam, 'Who told you that you were naked? Have you eaten of the tree whereof I told you that you should not eat? If so, you should surely die?' And the man said, 'The woman whom you gave me, and commanded that she should remain with me, gave me of the fruit of the tree, and I did eat.'

15 "And the Lord God said unto the woman, 'What is this which you have done?' And the woman said, 'The serpent beguiled me, and I did eat.'

16 And again, the Lord said unto the woman, " 'I will greatly multiply your sorrow, and your conception: in

sorrow you shall bring forth children; and your desire shall be to your husband, and he shall rule over you.'

17 "And the Lord God said unto Adam, 'Because you have hearkened unto the voice of your wife, and have eaten of the fruit of the tree of which I commanded you, saying, You shall not eat of it! cursed shall be the ground for your sake: in sorrow you shall eat of it all the days of your life. Thorns also, and thistles shall it bring forth to you: and you shall eat the herb of the field. By the sweat of your face shall you eat bread, until you shall return unto the ground — for you shall surely die — for out of it you were taken; for dust you were, and unto dust you shall return.'" This was immediately followed by the fulfillment of what we previously said: Man was driven or sent out of Eden.

18 Two important items are shown from the former quotations: First, After man was created, he was not left without intelligence, or under standing, to wander in darkness, and spend an existence in ignorance and doubt — on the great and important point which effected his happiness — as to the real fact by whom he was created, or unto whom he was amenable for his conduct. God conversed with him face to face. In his presence he was permitted to stand, and from his own mouth he was permitted to receive instruction. He heard his voice, walked before him and gazed upon his glory, while intelligence burst upon his understanding, and enabled him to give names to the vast assemblage of his Maker's works.

19 Secondly, we have seen, that though man did transgress, his transgression did not deprive him of the previous knowledge with which he was endowed, relative to the existence and glory of his Creator; for no sooner did he hear his voice, than he sought to hide himself from his presence.

20 Having shown then, in the first instance, that God began to converse with man immediately after he "breathed into his nostrils the breath of life," and that he did not cease to manifest himself to him, even after his fall, we shall next proceed to show, that though he was cast out from the garden of Eden, his knowledge of the existence of God was not lost, neither did God cease to manifest his will unto him.

21 We next proceed to present the account of the direct revelation which man received after he was cast out of Eden, and further copy from the New Translation:

22 After Adam had been driven out of the garden, he "began to till the earth, and to have dominion over all the beasts of the field, and to eat his bread by the sweat of his brow, as the Lord had commanded him." And he called upon the name of the Lord, and so did Eve his wife also. "And they heard the voice of the Lord from the way toward the garden of Eden, speaking unto them; and they saw him not, for they were shut out from his presence; but he gave unto them commandments that they should worship the Lord their God, and should offer the firstlings of their

flocks for an offering unto the Lord. And Adam was obedient unto the commandment.

23 "And after many days an angel of the Lord appeared unto Adam, saying, 'why do you offer sacrifices unto the Lord?' And Adam said unto him, 'I know not; but the Lord commanded me to offer sacrifices.'

24 "And the angel said unto him, 'This thing is a similitude of the sacrifice of the Only Begotten of the Father, who is full of grace and truth. And you shall do all that you do in the name of the Son, and you shall repent and call upon God in his name forever.' In that day the Holy Spirit fell upon Adam, and bore record of the Father and the Son."

25 This last quotation, or summary, shows this important fact, that though our first parents were driven out of the garden of Eden, and were even separated from the presence of God, by a vail, they still retained a knowledge of his existence, and that sufficiently to move them to call upon him. And further, that no sooner was the plan of redemption revealed to man, and he began to call upon God, than the Holy Spirit was given, bearing record of the Father and Son.

26 Moses also gives us an account, in the 4th of Genesis, of the transgression of Cain, and the righteousness of Abel, and of the revelations of God to them. He says: "In process of time Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain and to his offering he had not respect. Now Satan knew this, and it pleased him. And Cain was very angry, and his countenance fell. And the Lord said unto Cain, 'Why are you angry? Why is your countenance fallen? If you do well, will you not be accepted? And if you do not well, sin lies at the door, and Satan desires to have you; and except you shall hearken unto my commandments, I will deliver you up: and it shall be unto you according to his desire.'

27 "And Cain went into the field and talked with his brother Abel. And while they were in the field, Cain rose up against his brother Abel, and slew him. And Cain gloried in what he had done, saying, I am free! Surely the flocks of my brother will now fall into my hands.

28 "But the Lord said unto Cain, 'Where is Abel, your brother?' And he said, 'I know not: am I my brother's keeper?' And the Lord said, 'What have you done? The voice of your brother's blood cries unto me from the ground. And now, you shall be cursed from the earth which has opened her mouth to receive your brother's blood, from your hand. When you till the ground, she shall not henceforth yield unto you her strength. A fugitive and a vagabond also, you shall be in the earth.'

29 "And Cain said unto the Lord, 'Satan tempted me because of my brother's flocks. And I was also angry: for his offering was accepted, and mine

was not: My punishment is greater than I can bear. Behold, you have driven me out this day from the face of men, and from your face shall I be hid also; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, every one that finds me will slay me, because of my oath; for these things are not hid from the Lord.' And the Lord said unto him, 'Therefore, whoever slays Cain, vengeance shall be taken on him seven fold.' And the Lord set a mark upon Cain, lest any finding him should kill him."

30 The object of the foregoing quotations is to show to this class the way by which mankind were first made acquainted with the existence of a God; that it was by a manifestation of God to man, and that God continued, after man's transgression, to manifest himself to him and his posterity: and notwithstanding they were separated from his immediate presence, that they could not see his face, they continued to hear his voice.

31 Adam thus being made acquainted with God, communicated the knowledge which he had unto his posterity; and it was through this means that the thought was first suggested to their minds that there was a God, which laid the foundation for the exercise of their faith, through which they could obtain a knowledge of his character and also of his glory.

32 Not only was there a manifestation made unto Adam of the existence of a God, but Moses informs us, as before quoted, that God condescended to talk with Cain after his great transgression in slaying his brother, and that Cain knew that it was the Lord that was talking with him, so that when he was driven out from the presence of his brethren, he carried with him the knowledge of the existence of a God; and through this means, doubtless his posterity became acquainted with the fact that such a being existed.

33 From this we can see that the whole human family in the early age of their existence, in all their different branches, had this knowledge disseminated among them; so that the existence of God became an object of faith in the early age of the world. And the evidences which these men had of the existence of a God, was the testimony of their fathers in the first instance.

34 The reason why we have been thus particular on this part of our subject, is that this class may see by what means it was that God became an object of faith among men after the fall; and what it was that stirred up the faith of multitudes to feel after him; to search after a knowledge of his character, perfections and attributes, until they became extensively acquainted with him; and not only commune with him and behold his glory, but be partakers of his power and stand in his presence.

35 Let this class mark particularly that the testimony which these men had of the existence of a God, was the testimony of man; for previous to the time that any of Adam's posterity had obtained a manifestation of God

to themselves, Adam their common father, had testified unto them of the existence of God, and of his eternal power and Godhead.

36 For instance, Abel, before he received the assurance from heaven that his offerings were acceptable unto God, had received the important information of his father, that such a being did exist, who had created and who did uphold all things. Neither can there be a doubt existing on the mind of any person, that Adam was the first who did communicate the knowledge of the existence of a God to his posterity; and that the whole faith of the world, from that time down to the present, is in a certain degree dependent on the knowledge first communicated to them by their common progenitor; and it has been handed down to the day and generation in which we live, as we shall show from the face of the sacred records.

37 First, Adam was 130 years old when Seth was born (Genesis 5:3). And the days of Adam, after he had begotten Seth were 800 years; making him 930 years old when he died (Genesis 5:4, 5). Seth was 105 when Enos was born (5:6). Enos was 90 when Cainan was born (5:9). Cainan was 70 when Mahalaleel was born (5:12). Mahalaleel was 65 when Jared was born (5:15). Jared was 162 when Enoch was born (5:18). Enoch was 65 when Methuseleh was born (5:21). Methuseleh was 187 when Lamech was born (5:25). Lamech was 182 when Noah was born (5:28).

38 From this account it appears that Lamech, the 9th from Adam, and the father of Noah, was 56 years old when Adam died; Methuseleh, 243; Enoch, 308; Jared 470; Mahalaleel, 535; Cainan, 605; Enos, 695; and Seth, 800.

39 So that Lamech, the father of Noah, Methuseleh, Enoch, Jared, Mahalaleel, Cainan, Enos, Seth and Adam, were all living at the same time, and beyond all controversy, were all preachers of righteousness.

40 Moses further informs us that Seth lived after he begat Enos, 807 years, making him 912 years old at his death (Genesis 5:7, 8). And Enos lived after he begat Cainan, 815 years, making him 905 years old when he died (5:10, 11). And Cainan lived after he begat Mahalaleel, 840 years, making him 910 years old at his death (5:13, 14). And Mahalaleel lived, after he begat Jared, 830 years, making him 895 years old when he died (5:16, 17). And Jared lived, after he begat Enoch, 800 years, making him 962 years old at his death (5:19, 20). And Enoch walked with God after he begat Methuseleh 300 years, making him 365 years old when he was translated (5:22, 23). And Methuseleh lived after he begat Lamech, 782 years, making him 969 years old when he died (5:26, 27). Lamech lived after he begat Noah, 595 years, making him 777 years old when he died (5:30, 31).

41 Agreeably to this account, Adam died in the 930th year of the world; Enoch was translated in the 987th; Seth died in the 1042nd; Enos

in the 1140th; Cainan in the 1235th; Mahalaleel in the 1290th; Jared in the 1422nd; Lamech in the 1651st; and Methuseleh in the 1656th; it being the same year in which the flood came.

42 So that Noah was 84 years old when Enos died, 176 when Cainan died, 234 when Mahalaleel died, 366 when Jared died, 595 when Lamech died, and 600 when Methuseleh died.

43 We can see from this that Enos, Cainan, Mahalaleel, Jared, Methuseleh, Lamech, and Noah all lived on the earth at the same time. And that Enos, Cainan, Mahalaleel, Jared, Methuseleh, and Lamech, were all acquainted with both Adam and Noah.

44 From the foregoing it is easily to be seen, not only how the knowledge of God came into the world, but upon what principle it was preserved; that from the time it was first communicated, it was retained in the minds of righteous men, who taught not only their own posterity but the world; so that there was no need of a new revelation to man, after Adam's creation to Noah, to give them the first idea or notion of the existence of a God; and not only of a God, but of the true and living God.

45 Having traced the chronology of the world from Adam to Noah, we will now trace it from Noah to Abraham. Noah was 502 years old when Shem was born; 98 years afterward the flood came, being the 600th year of Noah's age. And Moses informs us that Noah lived after the flood 350 years, making him 950 years old when he died (Genesis 9:28, 29).

46 Shem was 100 years old when Arphaxad was born (Genesis 11:10). Arphaxad was 35 when Salah was born (11:12); Salah was 30 when Eber was born (11:14); Eber was 34 when Peleg was born, in whose days the earth was divided (11:16); Peleg was 30 when Reu was born (11:18); Rue was 32 when Serug was born (11:20); Serug was 30 when Nahor was born (11:22); Nahor was 29 when Terah was born (11:24); Terah was 70 when Haran and Abraham were born (11:26).

47 There is some difficulty in the account given by Moses of Abraham's birth. Some have supposed that Abraham was not born until Terah was 130 years old. This conclusion is drawn from a variety of scriptures, which are not to our purpose at present to quote. Neither is it a matter of any consequence to us, whether Abraham was born when Terah was 70 years old, or 130. But in order that there may no doubt exist upon any mind, in relation to the object lying immediately before us, in presenting the present chronology, we will date the birth of Abraham at the latest period, that is when Terah was 130 years old. It appears from this account that from the flood to the birth of Abraham was 352 years.

48 Moses informs us that Shem lived after he begat Arphaxad, 500 years (Genesis 11:11); this added to 100 years, which was his age when Arphaxad was born, makes him 600 years old when he died. Arphaxad lived after he begat Salah, 403 years (11:13); this added to 35 years, which

was his age when Salah was born, makes him 438 years old when he died. Salah lived after he begat Eber, 403 years (11:15); this added to 30 years, which was his age when Eber was born, makes him 433 years old when he died. Eber lived after he begat Peleg, 430 years (11:17); this added to 34 years, which was his age when Peleg was born, makes him 464 years old. Peleg lived after he begat Reu, 209 years (11:19); this added to 30 years, which was his age when Reu was born, makes him 239 years old when he died. Reu lived after be begat Serug, 207 years (Genesis 11:21); this added to 32 years, which was his age when Serug was born, makes him 239 years old when he died. Serug lived after he begat Nahor, 200 years (Genesis 11:23); this added to 30 years, which was his age when Nahor was born, makes him 230 years old when he died. Nahor lived after he begat Terah, 119 years (Genesis 11:25); this added to 29 years, which was his age when Terah was born, makes him 148 years old when he died. Terah was 130 years old when Abraham was born, and is supposed to have lived 75 years after his birth, making him 205 years old when he died.

49 Agreeably to this last account, Peleg died in the 1996th year of the world, Nahor in the 1997th, and Noah in the 2006th. So that Peleg, in whose days the earth was divided, and Nahor, the grandfather of Abraham, both died before Noah; the former being 239 years old, and the latter 148; and who cannot but see that they must have had a long and intimate acquaintance with Noah?

50 Reu died in the 2026th year of the world, Serug in 2049th, Terah in the 2083rd, Arphaxad in the 2096th, Salah in the 2126th, Shem in the 2158th, Abraham in the 2183rd, and Eber in the 2187th, which was 4 years after Abraham's death. And Eber was the fourth from Noah.

51 Nahor, Abraham's brother, was 58 years old when Noah died, Terah 128, Serug 187, Reu 219, Eber 283, Salah 313, Arphaxad 344, and Shem 448.

52 It appears from this account, that Nahor, brother of Abraham, Terah, Nahor, Serug, Reu, Peleg, Eber, Salah, Arphaxad, Shem, and Noah, all lived on the earth at the same time; and that Abraham was 18 years old when Reu died, 41 when Serug and his brother Nahor died, 75 when Terah died, 88 when Arphaxad died, 118 when Salah died, 150 when Shem died, and that Eber lived 4 years after Abraham's death. And that Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor, the brother of Abraham, and Abraham, lived at the same time. And that Nahor, brother of Abraham, Terah, Serug, Reu, Eber, Salah, Arphaxad, and Shem, were all acquainted with both Noah and Abraham.

53 We have now traced the chronology of the world agreeable to the account given in our present Bible, from Adam to Abraham, and have clearly determined, beyond the power of controversy, that there was no dif-

ficulty in preserving the knowledge of God in the world, from the creation of Adam, and the manifestation made to his immediate descendants, as set forth in the former part of this lecture; so that the students in this class need not have any dubiety resting on their minds on this subject; for they can easily see that it is impossible for it to be otherwise; but that the knowledge of the existence of a God must have continued from father to son, as a matter of tradition at least; for we cannot suppose that a knowledge of this important fact could have existed in the mind of any of the before mentioned individuals, without their having made it known to their posterity.

54 We have now shown how it was that the first thought ever existed in the mind of any individual that there was such a being as a God, who had created and did uphold all things: that it was by reason of the manifestation which he first made to our father Adam, when he stood in his presence, and conversed with him face to face, at the time of his creation.

55 Let us here observe, that after any portion of the human family are made acquainted with the important fact that there is a God, who has created and does uphold all things, the extent of their knowledge respecting his character and glory, will depend upon their diligence and faithfulness in seeking after him, until like Enoch, the brother of Jared, and Moses, they shall obtain faith in God, and power with him to behold him face to face.

56 We have now clearly set forth how it is, and how it was, that God became an object of faith for rational beings; and also upon what foundation the testimony was based, which excited the enquiry and diligent search of the ancient saints, to seek after and obtain a knowledge of the glory of God; and we have seen that it was human testimony, and human testimony only, that excited this enquiry, in the first instance in their minds. It was the credence they gave to the testimony of their fathers; this testimony having aroused their minds to enquire after the knowledge of God; the enquiry frequently terminated, indeed always terminated when rightly pursued, in the most glorious discoveries and eternal certainty.

Questions and Answers on the Foregoing Principles

Question: Is there a being who has faith in himself independently?

Answer: There is.

Q Who is it?

A It is God.

Q How do you prove that God has faith in himself independently?

A Because he is omnipotent, om-

nipresent, and omniscient; without beginning of days or end of life, and in him all fulness dwells. Ephesians 1:23: "Which is his body, the fulness of him that filleth all in all." Colossians 1:19: "For it pleased the Father, that in him should all fulness dwell." (Lecture 2:2)

Q Is he the object in whom the faith of all other rational and accountable beings centers, for life and salvation?

A He is.

Q How do you prove it?

A Isaiah 45:22: "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else." Romans 11:34, 35, 36: "For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things, to whom be glory forever. Amen." Isaiah 40: from the 9th to the 18th verses: "O Zion that bringest good tidings; (or, O thou that tellest good tidings to Zion) get thee up into the high mountain; O Jerusalem, that bringest good tidings; (or, O thou that tellest good tidings to Jerusalem) lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold the Lord your God will come with strong hand (or, against the strong); and his arm shall rule for him; behold, his reward is with him, and his work before him (or, recompense for his work). He shall feed his flock like a shepherd; he shall gather his lambs with his arms, and carry them in his bosom, and shall gently lead those that are with young. Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, weighed the mountains in scales, and the hills in a balance? Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Behold, the nations are as a drop of a bucket and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations are before him as nothing, and they are counted to him less than nothing, and vanity." Jeremiah 51:15, 16: "He (the Lord) hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding. When he uttereth his voice there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures." 1 Corinthians 8:6: "But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (Lecture 2:2)

Q How did men first come to the knowledge of the existence of a God, so as to exercise faith in him?

A In order to answer this question, it will be necessary to go back and examine man at his creation; the circumstances in which he was placed, and the knowledge which he had of God. (Lecture 2:3–11) First, When man was created he stood in the presence of God. Genesis 1:27, 28. From this we learn that man, at his creation, stood in the presence of his God, and had most perfect knowledge of his existence. Secondly, God conversed with him after his transgression. Genesis 3:8–22. (Lecture 2:13–17) From this we learn that, though man did transgress, he was not deprived of the previous knowledge which he had of the existence of God. (Lecture 2:19) Thirdly, God conversed with man after he cast him out of the garden. (Lecture 2:22–25) Fourthly, God also conversed with Cain after he had slain Abel. Genesis 4:4–6. (Lecture 2:26–29)

Q What is the object of the foregoing quotation?

A It is that it may be clearly seen how it was that the first thoughts were suggested to the minds of men, of the existence of God, and how extensively this knowledge was spread among the immediate descendants of Adam. (Lecture 2:30–33)

Q What testimony had the immediate descendants of Adam, in proof of the existence of God?

A The testimony of their father. And after they were made acquainted with his existence, by the testimony of their father, they were dependent upon the exercise of their own faith, for a knowledge of his character, perfections and attributes. (Lecture 2:23–26)

Q Had any others of the human family, beside Adam, a knowledge of the existence of God, in the first instance, by any other means than human testimony?

A They had not. For previous to the time that they could have power to obtain a manifestation for themselves, the all-important fact had been communicated to them by their common father; and so from father to child the knowledge was communicated as extensively as the knowledge of his existence was known; for it was by this means, in the first instance, that men had a knowledge of his existence. (Lecture 2:35–36)

Q How do you know that the knowledge of the existence of God was communicated in this manner, throughout the different ages of the world?

A By the chronology obtained through the revelations of God.

Q How would you divide that chronology in order to convey it to the understanding clearly?

A Into two parts: First, by embracing that period of the world from Adam to Noah; and secondly, from Noah to Abraham; from which period the knowledge of the existence of God has been so general, that it is a matter of no dispute in what manner the idea of his existence has been retained in the world.

Q How many noted righteous men lived from Adam to Noah?

A Nine; which includes Abel, who was slain by his brother.

Q What are their names?

A Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuseleh, and Lamech.

Q How old was Adam when Seth was born?

A One hundred and thirty years. Genesis 5:3.

Q How many years did Adam live after Seth was born?

A Eight hundred. Genesis 5:4.

Q How old was Adam when he died?

A Nine hundred and thirty years. Genesis 5:5.

Q How old was Seth when Enos was born?

A One hundred and five years. Genesis 5:6.

Q How old was Enos when Cainan was born?

A Ninety years. Genesis 5:9.

Q How old was Cainan when Mahalaleel was born?

A Seventy years. Genesis 5:12.

Q How old was Mahalaleel when Jared was born?

A Sixty five years. Genesis 5:15.

Q How old was Jared when Enoch was born?

A One hundred and sixty two years. Genesis 5:18.

Q How old was Enoch when Methuseleh was born?

A Sixty five. Genesis 5:21.

Q How old was Methuseleh when Lamech was born?

A One hundred and eighty seven years. Genesis 5:25.

Q How old was Lamech when Noah was born?

A One hundred and eighty-two years. Genesis 5:28. For this chronology, see Lecture 2:37.

Q How many years, according to this account, was it from Adam to Noah?

A One thousand and fifty-six years.

Q How old was Lamech when Adam died?

A Lamech, the ninth from Adam (including Abel) and father of Noah, was fifty-six years old when Adam died.

Q How old was Methuseleh?

A Two hundred and forty-three years.

Q How old was Enoch?

A Three hundred and eight years.

Q How old was Jared?

A Four hundred and seventy years.

Q How old was Mahalaleel?

A Five hundred and thirty-five.

Q How old was Cainan?

A Six hundred and five years.

Q How old was Enos?

A Six hundred and ninety-five years.

Q How old was Seth?

A Eight hundred. (For this item of the account see Lecture 2:38)

Q How many of these noted men were contemporary with Adam?

A Nine.

Q What are their names?

A Abel, Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuseleh and Lamech. (Lecture 2:39)

Q How long did Seth live after Enos was born?

A Eight hundred and seven years. Genesis 5:7.

Q What was Seth's age when he died?

A Nine hundred and twelve years. Genesis 5:8.

Q How long did Enos live after Cainan was born?

A Eight hundred and fifteen years. Genesis 5:10.

Q What was Enos's age when he died?

A Nine hundred and five years. Genesis 5:11.

Q How long did Cainan live after Mahalaleel was born?

A Eight hundred and forty years. Genesis 5:13.

Q What was Cainan's age when he died?

A Nine hundred and ten years. Genesis 5:14.

Q How long did Mahalaleel live after Jared was born?

A Eight hundred and thirty years. Genesis 5:16.

Q What was Mahalaleel's age when he died?

A Eight hundred and ninety five years. Genesis 5:17.

Q How long did Jared live after Enoch was born?

A Eight hundred years. Genesis 5:19.

Q What was Jared's age when he died?

A Nine hundred and sixty two years. Genesis 5:20.

Q How long did Enoch walk with God after Methuseleh was born?

A Three hundred years. Genesis 5:22.

Q What was Enoch's age when he was translated?

A Three hundred and sixty five years. Genesis 5:23.

Q How long did Methuseleh live after Lamech was born?

A Seven hundred and eighty-two years. Genesis 5:26.

Q What was Methuseleh's age when he died?

A Nine hundred and sixty-nine years. Genesis 5:27.

Q How long did Lamech live after Noah was born?

A Five hundred and ninety-five years. Genesis 5:30.

Q What was Lamech's age when he died?

A Seven hundred and seventy-seven years. Genesis 5:31. For the account of the last item see Lecture 2:40.

Q In what year of the world did Adam die?

A In the nine hundred and thirtieth.

Q In what year was Enoch translated?

A In the nine hundred and eighty-seventh.

Q In what year did Seth die?

A In the one thousand and forty-second.

Q In what year did Enos die?

A In the eleven hundred and fortieth.

Q In what year did Cainan die?

A In the twelve hundred and thirty-fifth.

Q In what year did Mahalaleel die?

A In the twelve hundred and ninetieth.

Q In what year did Jared die?

A In the fourteen hundred and twenty-second.

Q In what year did Lamech die?

A In the sixteen hundred and fifty-first.

Q In what year did Methuseleh die?

A In the sixteen hundred and fifty-sixth. For this account see Lecture 2:41.

Q How old was Noah when Enos died?

A Eighty four years.

Q How old when Cainan died?

A One hundred and seventy-nine years.

Q How old when Mahalaleel died?

A Two hundred and thirty-four years.

Q How old when Jared died?

A Three hundred and sixty-six years.

Q How old when Lamech died?

A Five hundred and ninety-five years.

Q How old when Methuseleh died?

A Six hundred years. See Lecture 2:42, for the last item.

Q How many of those men lived in the days of Noah?

A Six.

Q What are their names?

A Enos, Cainan, Mahalaleel, Jared, Methuseleh, and Lamech. (Lecture 2:43)

Q How many of those men were contemporary with Adam and Noah both?

A Six.

Q What are their names?

A Enos, Cainan, Mahalaleel, Jared, Methuseleh, and Lamech. (Lecture 2:43)

Q According to the foregoing account, how was the knowledge of the existence of God first suggested to the minds of men?

A By the manifestation made to our father Adam, when he was in the presence of God, both before and while he was in Eden. (Lecture 2:44)

Q How was the knowledge of the existence of God disseminated among the inhabitants of the world?

A By tradition from father to son. (Lecture 2:44)

Q How old was Noah when Shem was born?

A Five hundred and two years. Genesis 5:32.

Q What was the term of years from the birth of Shem to the flood?

A Ninety-eight.

Q What was the term of years that Noah lived after the flood?

A Three hundred and fifty. Genesis 9:28.

Q What was Noah's age when he died?

A Nine hundred and fifty years. Genesis 9:29. (Lecture 2:45)

Q What was Shem's age when Arphaxad was born?

A One hundred years. Genesis 11:10.

Q What was Arphaxad's age when Salah was born?

A Thirty-five years. Genesis 11:12.

Q What was Salah's age when Eber was born?

A Thirty years. Genesis 11:14.

Q What was Eber's age when Peleg was born?

A Thirty-four years. Genesis 11:16.

Q What was Peleg's age when Reu was born?

A Thirty years. Genesis 11:18.

Q What was Reu's age when Serug was born?

A Thirty-two years. Genesis 11:20.

Q What was Serug's age when Nahor was born?

A Thirty years. Genesis 11:22.

Q What was Nahor's age when Terah was born?

A Twenty-nine. Genesis 11:24.

Q What was Terah's age when Nahor (the father of Abraham) was born?

A Seventy years. Genesis 11:26.

Q What was Terah's age when Abraham was born?

A Some suppose one hundred and thirty years, and others seventy. Genesis 12:4; 11:26. (Lecture 2:46)

Q What was the number of years from the flood to the birth of Abraham?

A Supposing Abraham to have been born when Terah was one hundred and thirty years old, it was three hundred and fifty-two years; but if he were born when Terah was seventy years old, it was two hundred and ninety-two years. (Lecture 2:47)

Q How long did Shem live after Arphaxad was born?

A Five hundred years. Genesis 11:11.

Q What was Shem's age when he died?

A Six hundred years. Genesis 11:11.

Q What number of years did Arphaxad live after Salah was born?

A Four hundred and three years. Genesis 11:13.

Q What was Arphaxad's age when he died?

A Four hundred and thirty-eight years.

Q What number of years did Salah live after Eber was born?

A Four hundred and three years. Genesis 11:15.

Q What was Salah's age when he died?

A Four hundred and thirty-three years.

Q What number of years did Eber live after Peleg was Born?

A Four hundred and thirty years. Genesis 11:17.

Q What was Eber's age when he died?

A Four hundred and sixty-four years.

Q What number of years did Peleg live after Reu was born?

A Two hundred and nine years. Genesis 11:19.

Q What was Peleg's age when he died?

A Two hundred and thirty-nine years.

Q What number of years did Reu live after Serug was born?

A Two hundred and seven years. Genesis 11:21.

Q What was Reu's age when he died?

A Two hundred and thirty-nine years.

Q What number of years did Serug live after Nahor was bom?

A Two hundred years. Genesis 11:23.

Q What was Serug's age when he died?

A Two hundred and thirty years.

Q What number of years did Nahor live after Terah was born?

A One hundred and nineteen years. Genesis 11:25.

Q What was Nahor's age when he died?

A One hundred and forty eight years.

Q What number of years did Terah live after Abraham was born?

A Supposing Terah to have been one hundred and thirty years old when Abraham was born, he lived seventy five years; but if Abraham was born when Terah was seventy years old, he lived one hundred and thirty-five.

Q What was Terah's age when he died?

A Two hundred and five years. Genesis 11:32. For this account from the birth of Arphaxad to the death of Terah, see Lecture 2:48.

Q In what year of the world did Peleg die?

A Agreeable to the foregoing chronology, he died in the nineteen hundred and ninety-sixth year of the world.

Q In what year of the world did Nahor die?

A In the nineteen hundred and ninety-seventh.

Q In what year of the world did Noah die?

A In the two thousand and sixth.

Q In what year of the world did Reu die?

A In the two thousand and twenty-sixth.

Q In what year of the world did Serug die?

A In the two thousand and forty-ninth.

Q In what year of the world did Terah die?

A In the two thousand and eighty-third.

Q In what year of the world did Arphaxad die?

A In the two thousand and ninety-sixth.

Q In what year of the world did Salah die?

A In the twenty-one hundred and twenty-sixth.

Q In what year of the world did Abraham die?

A In the twenty-one hundred and eighty-third.

Q In what year of the world did Eber die?

A In the twenty-one hundred and eighty-seventh. For this account of the year of the world in which those men died, see Lecture 2:49, 50.

Q How old was Nahor (Abraham's brother) when Noah died?

A Fifty-eight years.

Q How old was Terah?

A One hundred and twenty-eight.

Q How old was Serug?

A One hundred and eighty-seven.

Q How old was Reu?

A Two hundred and nineteen.

Q How old was Eber?

A Two hundred and eighty-three.

Q How old was Salah?

A Three hundred and thirteen.

Q How old was Arphaxad?

A Three hundred and forty-eight.

Q How old was Shem?

A Four hundred and forty-eight. For the last account see Lecture 2:51.

Q How old was Abraham when Reu died?

A Eighteen years, if he was born when Terah was one hundred and thirty years old.

Q What was his age when Serug and Nahor (Abraham's brother) died?

A Forty-one years.

Q What was his age when Terah died?

A Seventy-five years.

Q What was his age when Arphaxad died?

A Eighty-eight.

Q What was his age when Salah died.

Q One hundred and eighteen years.

Q What was his age when Shem died?

A One hundred and fifty years. For this see Lecture 2:52.

Q How many noted characters lived from Noah to Abraham?

A Ten.

Q What are their names?

A Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah, and Nahor, Abraham's brother. Lecture 2:52.

Q How many of these were contemporary with Noah?

A The whole.

Q How many with Abraham?

A Eight.

Q What are their names?

A Nahor (Abraham's brother), Terah, Serug, Reu, Eber, Salah, Arphaxad and Shem. (11:52)

Q How many were contemporary with both Noah and Abraham?

A Eight.

Q What are their names?

A Shem, Arphaxad, Salah, Eber, Reu, Serug, Terah, and Nahor (Abraham's brother). (Lecture 2:52)

Q Did any of these men die before Noah?

A They did.

Q Who were they?

A Peleg, in whose days the earth was divided, and Nahor (Abraham's grandfather). (Lecture 2:49)

Q Did any one of them live longer than Abraham?

A There was one. (Lecture 2:50)

Q Who was he?

A Eber, the fourth from Noah. (Lecture 2:50)

Q In whose days was the earth divided?

A In the days of Peleg.

Q Where have we the account given that the earth was divided in the days of Peleg?

A Genesis 10:25.

Q Can you repeat the sentence?

A Unto Eber were born two sons; the name of one was Peleg; for in his days the earth was divided.

Q What testimony have men, in the first instance, that there is a God?

A Human testimony, and human testimony only. (Lecture 2:56)

Q What excited the ancient saints to seek diligently after a knowledge

of the glory of God, his perfections and attributes?

A The credence they gave to the testimony of their fathers. (Lecture 2:56)

Q How do men obtain a knowledge of the glory of God, his perfections and attributes?

A By devoting themselves to his service, through prayer and supplication incessantly, strengthening their faith in him, until like Enoch, the brother of Jared, and Moses, they obtain a manifestation of God to themselves. (Lecture 2:55)

Q Is the knowledge of the existence of God a matter of mere tradition, founded upon human testimony alone, until a person receives a manifestation of God to themselves?

A It is.

Q How do you prove it?

A From the whole of the first and second Lectures.

Part 3

Lecture Third
Of Faith

1 In the second lecture it was shown how it was that the knowledge of the existence of God came into the world, and by what means the first thoughts were suggested to the minds of men that such a being did actually exist; and that it was by reason of the knowledge of his existence that there was a foundation laid for the exercise of faith in him, as the only being in whom faith could center for life and salvation. For faith could not center in a being of whose existence we had no idea; because the idea of his existence in the first instance, is essential to the exercise of faith in him. Romans 10:14: "How then shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher (or one sent to tell them)? So then, faith comes by hearing the word of God." (New Translation)

2 Let us here observe, that three things are necessary, in order that any rational and intelligent being may exercise faith in God unto life and salvation.

3 First, The idea that he actually exists.

4 Secondly, A *correct* idea of his character, perfections and attributes.

5 Thirdly, An actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ.

6 Having previously been made acquainted with the way the idea of his existence came into the world, as well as the fact of his existence, we shall proceed to examine his character, perfections and attributes, in order that this class may see, not only the just grounds which they have for the exercise of faith in him for life and salvation, but the reasons that all the world, also, as far as the idea of his existence extends, may have to exercise faith in him, the Father of all living.

7 As we have been indebted to a revelation which God made of himself to his creatures in the first instance, for the idea of his existence, so in like manner we are indebted to the revelations which he has given to us for a correct understanding of his

character, perfections and attributes; because without the revelations which he has given to us, no man by searching could find out God. Job 11:7–9. 1st Corinthians 2:9–11: "But as it is written, eye has not seen, nor ear heard, neither have entered into the heart of man, the things which God has prepared for them that love him; but God has revealed them unto us by his Spirit, for the Spirit searches all things, yea the deep things of God. For what man knows the things of a man, save the spirit of man which is in him? Even so, the things of God no man knows but by the Spirit of God."

8 Having said so much, we proceed to examine the character which the revelations have given of God.

9 Moses gives us the following account in Exodus 34:6: "And the Lord passed by before him, and proclaimed, 'The Lord God, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth.'" Psalm 103:6–8: "The Lord executes righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger and plenteous in mercy." Psalm 103:17–18: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children, to such as keep his covenant, and to those that remember his commandments to do them." Psalm 90:2: "Before the mountains were brought forth, or ever you had formed the earth and the world, even from everlasting to everlasting, you are God." Hebrews 1:10–12: "And you, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands: they shall perish, but you shall remain; and they shall wax old as a garment; and as a vesture shall you fold them up, and they shall be changed; but you are the same and your years shall not fail." James 1:17: "Every good gift and every perfect gift is from above, and comes down from the Father of Lights, with whom is no variableness, neither shadow of turning." Malachi 3:6: "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

10 *Book of Commandments*, Section 3:2: "For God does not walk in crooked paths, neither does he turn to the right hand or the left, or vary from that which he has said, therefore his paths are straight, and his course is one eternal round." *Book of Commandments*, Section 35:1: "Listen to the voice of the Lord your God, even Alpha and Omega, the beginning and the end, whose course is one eternal round, the same yesterday to-day and forever."

11 Numbers 23:19: "God is not a man that he should lie, neither the son of man that he should repent." 1st John 4:8: "He that loves not, knows not God, for God is love." Acts 10:34–35: "Then Peter opened his mouth and said, 'Of a truth I perceive that God is no respecter of persons, but in every nation he that fears God and works righteousness is accepted with him.'"

12 From the foregoing testimonies we learn the following things respecting the character of God:

13 First, That he was God before the world was created, and the same God that he was after it was created.

14 Secondly, That he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be to everlasting.

15 Thirdly, That he changes not, neither is there variableness with him; but that he is the same from everlasting to everlasting, being the same yesterday, to-day, and forever; and that his course is one eternal round, without variation.

16 Fourthly, That he is a God of truth and cannot lie.

17 Fifthly, That he is no respecter of persons; but in every nation he that fears God and works righteousness is accepted of him.

18 Sixthly, That he is love.

19 An acquaintance with these attributes in the divine character, is essentially necessary, in order that the faith of any rational being can center in him for life and salvation. For if he did not, in the first instance, believe him to be God, that is, the creator and upholder of all things, he could not *center* his faith in him for life and salvation, for fear there should be a greater than he, who would thwart all his plans, and he, like the gods of the heathen, would be unable to fulfil his promises; but seeing he is God over all, from everlasting to everlasting, the creator and upholder of all things, no such fear can exist in the minds of those who put their trust in him, so that in this respect their faith can be without wavering.

20 But Secondly: Unless he was merciful and gracious, slow to anger, long suffering and full of goodness, such is the weakness of human nature, and so great the frailties and imperfections of men, that unless they believed that these excellencies existed in the divine character, the faith necessary to salvation could not exist; for doubt would take the place of faith, and those who know their weakness and liability to sin, would be in constant doubt of salvation, if it were not for the idea which they have of the excellency of the character of God, that he is slow to anger and long suffering, and of a forgiving disposition, and does forgive iniquity, transgression and sin. An idea of these facts does away [with] doubt, and makes faith exceedingly strong.

21 But it is equally as necessary that men should have the idea that he is a God who changes not, in order to have faith in him, as it is to have the idea that he is gracious and long-suffering. For without the idea of unchangeableness in the character of the Deity, doubt would take the place of faith. But with the idea that he changes not, faith lays hold upon the excellencies in his character with unshaken confidence, believing he is the same yesterday, to-day and forever, and that his course is one eternal round.

22 And again, the idea that he is a God of truth and cannot lie, is equally as necessary to the exercise of faith in him, as the idea of his unchangeableness. For without the idea that he was a God of truth and could not lie, the confidence necessary to be placed in

his word in order to the exercise of faith in him could not exist. But having the idea that he "is not [a] man, that he ~~can~~ [should] lie" [Numbers 23:19], it gives power to the minds of men to exercise faith in him.

23 But it is also necessary that men should have an idea that he is no respecter of persons, for with the idea of all the other excellencies in his character, and this one wanting, men could not exercise faith in him; because if he were a respecter of persons, they could not tell what their privileges were, nor how far they were authorized to exercise faith in him, or whether they were authorized to do it at all, but all must be confusion; but no sooner are the minds of men made acquainted with the truth on this point, that he is no respecter of persons, than they see that they have authority by faith to lay hold on eternal life, the richest boon of heaven, because God is no respecter of persons, and that every man in every nation has an equal privilege.

24 And lastly, but not less important to the exercise of faith in God, is the idea that he is love; for with all the other excellencies in his character, without this one to influence them, they could not have such powerful dominion over the minds of men; but when the idea is planted in the mind that he is love, who cannot see the just ground that men of every nation, kindred and tongue, have to exercise faith in God so as to obtain eternal life?

25 From the above description of the character of the Deity, which is given him in the revelations to men, there is a sure foundation for the exercise of faith in him among every people, nation and Kindred, from age to age, and from generation to generation.

26 Let us here observe that the foregoing is the character which is given of God in his revelations to the Former Day Saints, and it is also the character which is given of him in his revelations to the Latter Day Saints, so that the saints of former days and those of latter days, are both alike in this respect; the "Latter Day Saints" having as good grounds to exercise faith in God, as the former day saints had; because the same character is given of him to both.

QUESTIONS AND ANSWERS ON THE FOREGOING PRINCIPLES

Q What was shown in the second lecture?

A It was shown how the knowledge of the existence of God came into the world. (Lecture 3:1)

Q What is the effect of the idea of his existence among men?

A It lays the foundation for the exercise of faith in him. (Lecture 3:1)

Q Is the idea of his existence, in

the first instance, necessary in order for the exercise of faith in him?

A It is. (Lecture 3:1)

Q How do you prove it?

A By the 10th chapter to Romans and 14 verse. (Lecture 3:1)

Q How many things are necessary for us to understand, respecting the Deity and our relation to him, in order that we may exercise faith in him for life and salvation?

A Three (Lecture 3:2)

Q What are they?

A First, that God does actually exist; Secondly, correct ideas of his character, his perfections and attributes; and Thirdly, that the course which we pursue is according to his mind and will. (Lecture 3:3–5)

Q Would the idea of any one or two of the above mentioned things, enable a person to exercise faith in God?

A It would not, for without the idea of them all, faith would be imperfect and unproductive. (Lecture 3:5)

Q Would an idea of these three things lay a sure foundation for the exercise of faith in God, so as to obtain life and salvation?

A It would; for by the idea of these three things, faith could become perfect and fruitful, abounding in righteousness unto the praise and glory of God. (Lecture 3:5)

Q How are we to be made acquainted with the before mentioned things respecting the Deity, and respecting ourselves?

A By revelation. (Lecture 3:6)

Q Could these things be found out by any other means than by revelation?

A They could not.

Q How do you prove it?

A By the scriptures: Job 11:7–9; 1 Corinthians 2:9–11. (Lecture 3:7)

Q What things do we learn in the revelations of God respecting his character?

A We learn the six following things: First, that he was God before the world was created, and the same God that he was after it was created. Secondly, that he is merciful and gracious, slow to anger, abundant in goodness, and that he was so from everlasting, and will be so to everlasting. Thirdly, that he changes not, neither is there variableness with him, and that his course is one eternal round. Fourthly, that he is a God of truth and cannot lie. Fifthly, that he is no respecter of persons; and Sixthly, that he is love. (Lecture 3:12–18)

Q Where do you find the revelations which give us this idea of the character of the Deity?

A In the Bible and *Book of Commandments*, and they are quoted in the Third Lecture. (Lecture 3:9–11)

Q What effect would it have on any rational being not to have an idea that the Lord was God, the creator and upholder of all things?

A It would prevent him from exercising faith in him unto life and salvation.

Q Why would it prevent him from exercising faith in God?

A Because he would be as the heathen, not knowing but there might

be a being greater and more powerful than he, and thereby he be prevented from fulfilling his promises. (Lecture 3:19)

Q Does this idea prevent this doubt?

A It does: for persons having this idea are enabled thereby to exercise faith without this doubt. (Lecture 3:19)

Q Is it not also necessary to have the idea that God is merciful and gracious, long-suffering and full of goodness?

A It is. (Lecture 3:20)

Q Why is it necessary?

A Because of the weakness and imperfections of human nature, and the great frailties of man; for such is the weakness of man, and such his frailties, that he is liable to sin continually, and if God were not long-suffering, and full of compassion, gracious and merciful and of a forgiving disposition, man would be cut off from before him in consequence of which he would be in continual doubt and could not exercise faith; for where doubt is, there faith has no power; but by man's believing that God is full of compassion and forgiveness, long suffering and slow to anger, he can exercise faith in him and overcome doubt, so as to be exceedingly strong. (Lecture 3:20)

Q Is it not equally as necessary that man should have an idea that God changes not, neither is there variableness with him, in order to exercise faith in him unto life and salvation?

A It is; because without this, he would not know how soon the mercy of God might change into cruelty, his long suffering into rashness, his love into hatred, and in consequence of which doubt man would be incapable of exercising faith in him, but having the idea that he is unchangeable, man can have faith in him continually, believing that what he was yesterday he is to-day and will be forever. (Lecture 3:21)

Q Is it not necessary also, for men to have an idea that God is a being of truth before they can have perfect faith in him?

A It is; for unless men have this idea they cannot place confidence in his word, and not being able to place confidence in his word, they could not have faith in him; but believing that he is a God of truth, and that his word cannot fail, their faith can rest in him without doubt. (Lecture 3:22)

Q Could man exercise faith in God so as to obtain eternal life unless he believed that God was no respecter of persons?

A He could not; because without this idea he could not certainly know that it was his privilege so to do, and in consequence of this doubt his faith could not be sufficiently strong to save him. (Lecture 3:23)

Q Would it be possible for a man to exercise faith in God, so as to be saved, unless he had an idea that God was love?

A He could not; because man could not love God, unless he had an idea that God was love, and if he did not love God, he could not have faith in him. (Lecture 3:24)

Q What is the description which

the sacred writers give of the character of the Deity calculated to do?

A It is calculated to lay a foundation for the exercise of faith in him, as far as the knowledge extends, among all people, tongues, languages, kindreds, and nations, and that from age to age, and from generation to generation. (Lecture 3:25)

Q Is the character which God has given of himself uniform?

A It is, in all his revelations, whether to the Former Day Saints, or to the Latter-day saints, so that they all have the authority to exercise faith in him, and to expect by the exercise of their faith, to enjoy the same blessings. (Lecture 3:26)

PART 4

Lecture Fourth
Of Faith

1 Having shown in the third lecture, that correct ideas of the character of God are necessary in order to the exercise of faith in him unto life and salvation, and that without correct ideas of his character, the minds of men could not have sufficient power with God to the exercise of faith necessary to the enjoyment of eternal life, and that correct ideas of his character lay a foundation as far as his character is concerned, for the exercise of faith, so as to enjoy the fulness of the blessing of the gospel of Jesus Christ, even that of eternal glory; we shall now proceed to show the connection there is between correct ideas of the attributes of God, and the exercise of faith in him unto eternal life.

2 Let us here observe, that the real design which the God of heaven had in view in making the human family acquainted with his attributes, was, that they through the ideas of the existence of his attributes, might be enabled to exercise faith in him, and through the exercise of faith in him, might obtain eternal life. For without the idea of the existence of the attributes which belong to God, the minds of men could not have power to exercise faith on him so as to lay hold upon eternal life. The God of heaven understanding most perfectly the constitution of human nature, and the weakness of man, knew what was necessary to be revealed, and what ideas must be planted in their minds in order that they might be enabled to exercise faith in him unto eternal life.

3 Having said so much we shall proceed to examine the attributes of God, as set forth in his revelations to the human family, and to show how necessary correct ideas of his attributes are, to enable men to exercise faith in him. For without these ideas being planted in the minds of men, it would be out of the power of any person or persons to exercise faith in God so as to obtain eternal life. So that the divine communications made to man in the first instance, were designed to establish in their minds the ideas necessary to enable them to exercise faith in God, and through this means to be partakers of his glory.

4 We have, in the revelations which he has given to the human family, the following account of his attributes.

5 First, Knowledge. Acts 15:18.

Known unto God are all his works from the beginning of the world. Isaiah 46:9–10. Remember the former things of old; for I am God and there is none else; I am God, and there is none like me, *declaring the end from the beginning*, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

6 Secondly, Faith, or power. Hebrews 11:3. Through faith we understand that the worlds were framed by the word of God. Genesis 1:1. In the beginning God created the heaven and the earth. Isaiah 14:24, 27. The Lord of hosts has sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand. For the Lord of hosts has purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

7 Thirdly, Justice. Psalms 89:14. Justice and judgment are the habitation of thy throne. Isaiah 45:21. Tell ye and bring them near; yea, let them take council together; who has declared this from the ancient time? Have not I the Lord? and there is no God else beside me; a just God and a Savior. Zeph. 5:5. The just Lord is in the midst thereof. Zech. 9:9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King comes unto thee; he is just, and having salvation.

8 Fourthly, Judgment. Ps. 89:14. Justice and judgment are the habitation of thy throne. Deut. 32:4. He is the Rock, his work is perfect; for all his ways are judgment: a God of truth, and without iniquity: just and right is he. Ps. 9:7. But the Lord shall endure forever: he has prepared his throne for judgment. Ps. 9:16. The Lord is known by the judgment which he executes.

9 Fifthly, Mercy. Ps. 89:15. Mercy and truth shall go before his face. Exodus 34:6. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious. Neh. 9:17. But thou art a God ready to pardon, gracious and merciful.

10 And Sixthly, Truth. Ps. 89:14. Mercy and truth shall go before thy face. Exodus 34:6. Long-suffering and abundant in goodness and truth. Deut. 32:4. He is the Rock, his work is perfect; for all his ways are judgment. A God of truth and without iniquity: just and right is he. Ps. 31:5. Into thy hand I commit my spirit: thou hast redeemed me, O Lord God of truth.

11 By a little reflection it will be seen, that the idea of the existence of these attributes in the Deity, is necessary to enable any rational being to exercise faith in him. For without the idea of the existence of these attributes in the Deity, men could not exercise faith in him for life and salvation; seeing that without the knowledge of all things, God would not be able to save any portion of his creatures; for it is by reason of the knowledge which he has of all things, from the beginning to the end, that enables him to give that understanding to

his creatures, by which they are made partakers of eternal life; and if it were not for the idea existing in the minds of men, that God had all knowledge, it would be impossible for them to exercise faith in him.

12 And it is not less necessary that men should have the idea of the existence of the attribute power in the Deity. For, unless God had power over all things, and was able, by his power, to control all things, and thereby deliver his creatures who put their trust in him, from the power of all beings that might seek their destruction, whether in heaven, on earth, or in hell, men could not be saved; but with the idea of the existence of this attribute, planted in the mind, men feel as though they had nothing to fear, who put their trust in God, believing that he has power to save all who come to him, to the very uttermost.

13 It is also necessary, in order to the exercise of faith in God, unto life and salvation, that men should have the idea of the existence of the attribute justice in him. For without the idea of the existence of the attribute Justice in the Deity, men could not have confidence sufficiently to place themselves under his guidance and direction; for they would be filled with fear and doubt, lest the Judge of all the earth would not do right; and thus fear, or doubt, existing in the mind, would preclude the possibility of the exercise of faith in him for life and salvation. But, when the idea of the existence of the attribute justice, in the Deity, is fairly planted in the mind, it leaves no room for doubt to get into the heart, and the mind is enabled to cast itself upon the Almighty without fear and without doubt, and with most unshaken confidence, believing that the Judge of all the earth will do right.

14 It is also of equal importance that men should have the idea of the existence of the attribute judgment, in God, in order that they may exercise faith in him for life and salvation; for without the idea of the existence of this attribute in the Deity, it would be impossible for men to exercise faith in him for life and salvation, seeing that it is through the exercise of this attribute that the faithful in Christ Jesus are delivered out of the hands of those who seek their destruction; for if God were not to come out in swift judgment against the workers of iniquity and the powers of darkness, his saints could not be saved; for it is by judgment that the Lord delivers his saints out of the hands of all their enemies, and those who reject the gospel of our Lord Jesus Christ. But no sooner is the idea of the existence of this attribute, planted in the minds of men, than it gives power to the mind for the exercise of faith and confidence in God, and they are enabled, by faith, to lay hold on the promises which are set before them, and wade through all the tribulations and afflictions to which they are subjected by reason of the persecution from those who know not God, and obey not the gospel of our Lord

Jesus Christ: believing, that in due time the Lord will come out in swift judgment against their enemies, and they shall be cut off from before him, and that in his own due time he will bear them off conquerors and more than conquerors in all things.

15 And again, it is equally important that men should have the idea of the existence of the attribute mercy, in the Deity, in order to exercise faith in him for life and salvation. For, without the idea of the existence of this attribute in the Deity, the spirits of the saints would faint in the midst of the tribulations, afflictions and persecutions which they have to endure for righteousness' sake; but when the idea of the existence of this attribute is once established in the mind it gives life and energy to the spirits of the saints: believing that the mercy of God will be poured out upon them in the midst of their afflictions, and that he will compassionate them in their sufferings; and that the mercy of God will lay hold of them and secure them in the arms of his love, so that they will receive a full reward for all their sufferings.

16 And lastly, but not less important to the exercise of faith in God, is the idea of the existence of the attribute truth, in him. For, without the idea of the existence of this attribute the mind of man could have nothing upon which it could rest with certainty: all would be confusion and doubt; but with the idea of the existence of this attribute in the Deity, in the mind, all the teachings, instructions, promises and blessings become realities, and the mind is enabled to lay hold of them with certainty and confidence: believing that these things, and all that the Lord has said, shall be fulfilled in their time; and that all the cursings, denunciations and judgments, pronounced upon the heads of the unrighteousness will also be executed in the due time of the Lord: and by reason of the truth and veracity of him, the mind beholds its deliverance and salvation as being certain.

17 Let the mind once reflect sincerely and candidly upon the ideas of the existence of the before mentioned attributes in the Deity, and it will be seen, that as far as his attributes are concerned, there is a sure foundation laid for the exercise of faith in him for life and salvation. For inasmuch as God possesses the attribute knowledge he can make all things known to his saints necessary for their salvation; and as he possesses the attribute power he is able thereby to deliver them from the power of all enemies; and seeing also, that justice is an attribute of the Deity, he will deal with them upon the principles of righteousness and equity, and a just reward will be granted unto them for all their afflictions and sufferings for the truth's sake. And as judgment is an attribute of the Deity also, his saints can have the most unshaken confidence, that they will, in due time, obtain a perfect deliverance out of the hands of all their enemies, and a complete victory over all those who have sought their

hurt and destruction. And as mercy is also an attribute of the Deity, his saints can have confidence that it will be exercised toward them; and through the exercise of that attribute toward them, comfort and consolation will be administered unto them abundantly, amid all their afflictions and tribulations. And lastly, realizing that truth is an attribute of the Deity, the mind is led to rejoice amid all its trials and temptations, in hope of that glory which is to be brought at the revelation of Jesus Christ, and in view of that crown which is to be placed upon the heads of the saints in the day when the Lord shall distribute rewards unto them, and in prospect of that eternal weight of glory which the Lord has promised to bestow upon them when he shall bring them into the midst of his throne to dwell in his presence eternally.

18 In view, then, of the existence of these attributes, the faith of the saints can become exceedingly strong: abounding in righteousness unto the praise and glory of God, and can exert its mighty influence in searching after wisdom and understanding, until it has obtained a knowledge of all things that pertain to life and salvation.

19 Such, then, is the foundation, which is laid, through the revelation of the attributes of God, for the exercise of faith in him for life and salvation; and seeing that these are attributes of the Deity, they are unchangeable — being the same yesterday today and forever — which gives to the minds of the Latter Day Saints the same power and authority to exercise faith in God, which the Former Day Saints had: so that all the saints, in this respect have been, are and will be alike, until the end of time; for God never changes, therefore his attributes and character remain forever the same. And as it is through the revelation of these that a foundation is laid for the exercise of faith in God unto life and salvation, the foundation, therefore, for the exercise of faith, was, is and ever will be the same. So that all men have had, and will have an equal privilege.

Question: What was shown in the third lecture?

Answer: It was shown that correct ideas of the character of God are necessary in order to exercise faith in him unto life and salvation; and that without correct ideas of his character, men could not have power to exercise faith in him unto life and salvation, but that correct ideas of his character, as far as his character is concerned in the exercise of faith in him, lay a sure foundation for the exercise of it. (Lecture 4:1)

Q What object had the God of heaven in revealing his attributes to men?

A That through an acquaintance with his attributes they might be enabled to exercise faith in him so as to obtain eternal life. (Lecture 4:2)

Q Could men exercise faith in God without an acquaintance with his attributes, so as to be enabled to lay hold of eternal life?

A They could not. (Lecture 4:2–3)

Q What account is given of the

attributes of God in his revelations?

A First, Knowledge, secondly, Faith, or power, thirdly, Justice, fourthly, Judgment, fifthly, Mercy, and sixthly truth. (Lecture 4:4–10)

Q Where are the revelations to be found which give this relation of the attributes of God?

A In the Old and New Testaments, and they are quoted in the fourth lecture, fifth, sixth, seventh, eighth, ninth, and tenth paragraphs.*

Q Is the idea of the existence of those attributes, in the Deity, necessary in order to enable any rational being to exercise faith in him unto life and salvation?

A It is.

Q How do you prove it?

A By the eleventh, twelfth, thirteenth, fourteenth, fifteenth and sixteenth paragraphs in this lecture.*

Q Does the idea of the existence of these attributes in the Deity, as far as his attributes are concerned, enable a rational being to exercise faith in him unto life and salvation?

A It does.

Q How do you prove it?

A By the seventeenth and eighteenth paragraphs.*

Q Have the Latter Day Saints as much authority given them, through the revelation of the attributes of God, to exercise faith in him as the Former Day Saints had?

A They have.

Q How do you prove it?

A By the nineteenth paragraph of this lecture.*

**Note*. Let the student turn and commit those paragraphs to memory.

PART 5

Lecture Fifth
Of Faith

1 In our former lectures we treated of the being, character, perfections and attributes of God. What we mean by perfections is, the perfections which belong to all the attributes of his nature. We shall, in this lecture speak of the Godhead; we mean the Father, Son and Holy Spirit.

2 There are two personages who constitute the great, matchless, governing and supreme power over all things — by whom all things were created and made, that are created and made, whether visible or invisible — whether in heaven, on earth, or in the earth, under the earth, or throughout the immensity of space. They are the Father and the Son — the Father being a personage of spirit, glory and power, possessing all perfection and fulness; The Son, who was in the bosom of the Father, a personage of tabernacle, made or fashioned like unto man, or being in the form and likeness of man, or rather man was formed after his likeness and in his image; he is also the "express image and likeness" of the personage of the Father [Heb 1:1–3]: possessing all the fulness of the Father, or the same fulness with the Father; being begotten of him, and was ordained from before the foundation of the world to be a propitiation for the sins of all those who should believe on his name, and is called the Son because of the flesh — and descended in suffering below that which man can suffer, or in other words, suffered greater sufferings and was exposed to more powerful contradictions than any man can be. But notwithstanding all this, he kept the law of God, and remained without sin; showing thereby that it is in the power of man to keep the law and remain also without sin. And also that by him a righteous judgment might come upon all flesh, and that all who walk not in the law of God may justly be condemned by the law, and have no excuse for their sins. And he being the Only Begotten of the Father, full of grace and truth and having overcome, received a fulness of the glory of the Father — possessing the same mind with the Father, which mind is the Holy Spirit, that bears record of the Father and the Son, and these three are one; or in other words these three constitute the great, matchless, governing and supreme power over all things; by whom all things were created and made that were created

and made; and these three constitute the Godhead and are one, the Father and the Son possessing the same mind, the same wisdom, glory, power and fulness, filling all in all — the Son being filled with the fulness of the Mind, glory and power, or in other words the Spirit, glory and power of the Father — possessing all knowledge and glory, and the same kingdom; sitting at the right hand of power, in the express image and likeness of the Father, a Mediator for man — being filled with the fulness of the Mind of the Father; or in other words the Spirit of the Father, which Spirit is shed forth upon all who believe on his name and keep his commandments; and all those who keep his commandments shall grow up from grace to grace, and become heirs of the heavenly kingdom, and joint heirs with Jesus Christ; possessing the same mind, being transformed into the same image or likeness, even the express image of him who fills all in all; being filled with the fulness of his glory and become one in him, even as the Father, Son and Holy Spirit are one.

3 From the foregoing account of the Godhead, which is given in his revelations, the Saints have a sure foundation laid for the exercise of faith unto life and salvation, through the atonement and mediation of Jesus Christ; by whose blood they have a forgiveness of sins, and also a sure reward laid up for them in heaven; even that of partaking of the fulness of the Father and the Son, through the Spirit. As the Son partakes of the fulness of the Father through the Spirit, so the saints are, by the same Spirit, to be partakers of the same fulness, to enjoy the same glory; for as the Father and the Son are one, so in like manner the saints are to be one in them, through the love of the Father, the mediation of Jesus Christ, and the gift of the Holy Spirit, they are to be heirs of God and joint heirs with Jesus Christ.

Questions and answers on the foregoing Principles

Question. Of what do the foregoing lectures treat?

Answer. Of the being, perfections and attributes of the Deity. (Lecture 5:1)

Q What are we to understand by the perfections of the Deity?

A The perfections which belong to his attributes.

Q How many personages are there in the Godhead?

A Two: the Father and the Son. (Lecture 5:1)

Q How do you prove that there are two personages in the Godhead?

A By the Scriptures. Genesis 1:26. Also Lecture 2:6. "And the Lord God said unto the Only Begotten, who was with him from the beginning, 'Let us make man in our image, after our likeness' — and it was done." Genesis 3:22: "And the Lord God said unto the Only Begotten, 'Behold, the man is become as one of us: to know good and evil.' " John 17:5: "And

now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (Lecture 5:2)

Q What is the Father?

A He is a personage of glory and of power. (Lecture 5:2)

Q How do you prove that the Father is a personage of glory and of power?

A Isaiah 60:19: "The Sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory." 1 Chronicles 29:11; "Thine, O Lord, is the greatness, and the power, and the glory." Psalms 29:3: "The voice of the Lord is upon the waters: the God of glory thunders." Psalms 79:9: "Help us, O God of our salvation, for the glory of thy name." Romans 1:23: "And changed the glory of the incorruptible God into an image made like to corruptible men."

Secondly, of power. 1 Chronicles 29:11: "Thine, O Lord, is the greatness and the power, and the glory." Jeremiah 32:17: "Ah! Lord God, behold thou hast made the earth and the heavens by thy great power, and stretched out arm; and there is nothing too hard for thee." Deuteronomy 4:37: "And because he loved thy fathers, therefore he chose their seed after them, and brought them out in his sight with his mighty power." 2 Samuel 22:33: "God is my strength and power." Job 26, commencing with the 7 verse, to the end of the chapter: "He stretches out the north over the empty place, and hangs the earth upon nothing. He binds up the waters in his thick clouds; and the cloud is not rent under them. He holds back the face of his throne, and spreads his cloud upon it. He has compassed the waters with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. He divides the sea with his power, and by his understanding he smites through the proud. By his Spirit he has garnished the heavens; his hand has formed the crooked serpent. Lo, these are parts of his ways! But how little a portion is heard of him? But the thunder of his power who can understand?"

Q What is the Son?

A First, he is a personage of tabernacle. (Lecture 5:2)

Q How do you prove it?

A John 14:9–11: "Jesus says unto him, 'Have I been so long time with you, and yet have you not known me, Philip? He that has seen me has seen the Father; and how do you say then, Show us the Father? Do you not believe that I am in the Father and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwells in me, he does the works. Believe me that I am in the Father, and the Father in me.' "

Secondly, and being a personage of tabernacle, was made or fashioned like unto man, or being in the form and likeness of man. (Lecture 5:2)

Philip. 2:2–8: "Let this mind

be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Heb. 2:14, 16: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For verily he took not on him the nature of angels: but he took on him the seed of Abraham." Thirdly, he is also in the likeness of the personage of the Father. (Lecture 5:2)

Heb. 1:1–3: "God, who at sundry times and in divers manners, spake in time past to the fathers by the prophets, has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person." Again, Philippians 2:5–6: "Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God."

Q Was it by the Father and the Son that all things were created and made, that were created and made?

A It was. Col. 1:15–17: "Who is the image of the invisible God, the first born of every creature; for by him were all things created that are in heaven and that are in earth, visible and invisible; whether they be thrones or dominions, principalities or powers; all things were created by him and for him; and he is before all things, and by him all things consist." Genesis 1:1: "In the beginning God created the heavens and the earth." Hebrews 1:2: "(God) Has in these last days spoken unto us by his Son, whom he has appointed heir of all things, by whom also he made the worlds."

Q Does he possess the fulness of the Father?

A He does. Colossians 1:19; 2:9: "For it pleased the Father that in him should all fulness dwell." "For in him dwells all the fulness of the Godhead bodily." Ephesians 1:23: "Which is his (Christ's) body, the fulness of him that fills all in all."

Q Why was he called the Son?

A Because of the flesh. Luke 1:33: "That holy thing which shall be born of thee, shall be called the Son of God." — Math. 3:16–17: "And Jesus, when he was baptized, went up straightway out of the water, and lo, the heavens were opened unto him, and he (John) saw the Spirit of God descending like a dove and lighting upon him: and lo, a voice from heaven, saying, 'This is my beloved Son, in whom I am well pleased.' "

Q Was he ordained of the Father, from before the foundation of the world, to be a propitiation for the sins of all those who should believe on his name?

A He was. 1 Peter 1:18–20: "For as much as you know that you were

not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifested in these last times for you." Revelations 13:8: "And all that dwell upon the earth shall worship him (the beast), whose names are not written in the book of life of the Lamb slain from the foundation of the world." 1 Corinthians 2:7: "But we speak the wisdom of God in a mystery, even the hidden mystery, which God ordained before the world, unto our glory."

Q Do the Father and the Son possess the same mind?

A They do. John 5:30: "I (Christ) can of my own self do nothing: as I hear, I judge, and my judgment is just; because I seek not my own will, but the will of the Father who sent me." John 6:38: "For I (Christ) came down from heaven, not to do my own will, but the will of him that sent me." John 10: 30: "I (Christ) and my Father are one."

Q What is this mind?

A The Holy Spirit. John 15:26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceeds from the Father, he shall testify of me (Christ)." Galatians 4:6: "And because you are sons, God has sent forth the Spirit of his Son into your hearts."

Q Do the Father, Son and Holy Spirit constitute the Godhead?

A They do. (Lecture 5:2) Let the student commit this paragraph to memory.

Q Does the believer in Christ Jesus, through the gift of the Spirit, become one with the Father and the Son, as the Father and the Son are one?

A They do. John 17:20–21: "Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

Q Does the foregoing account of the Godhead lay a sure foundation for the exercise of faith in him unto life and salvation?

A It does.

Q How do you prove it?

A By the third paragraph of this lecture. Let the student commit this also.

Part 6

Lecture Sixth
Of Faith

1 Having treated in the preceding lectures of the ideas of the character, perfections and attributes of God, we next proceed to treat of the knowledge which persons must have, that the course of life which they pursue is according to the will of God, in order that they may be enabled to exercise faith in him unto life and salvation.

2 This knowledge supplies an important place in revealed religion; for it was by reason of it that the ancients were enabled to endure as seeing him who is invisible. An actual knowledge to any person, that the course of life which he pursues is according to the will of God, is essentially necessary to enable him to have that confidence in God, without which no person can obtain eternal life. It was this that enabled the ancient saints to endure all their afflictions and persecutions, and to take joyfully the spoiling of their goods, knowing (not believing merely) that they had a more enduring substance. Heb. 10:34.

3 Having the assurance that they were pursuing a course which was agreeable to the will of God, they were enabled to take, not only the spoiling of their goods, and the wasting of their substance, joyfully, but also to suffer death in its most horrid forms; knowing *(not merely believing)* that when this earthly house of their tabernacle was dissolved, they had a building of God, a house not made with hands, eternal in the heavens. Second Corinthians 5:1.

4 Such was and always will be the situation of the saints of God, that unless they have an actual knowledge that the course that they are pursuing is according to the will of God, they will grow weary in their minds and faint; for such has been and always will be the opposition in the hearts of unbelievers and those that know not God, against the pure and unadulterated religion of heaven (the only thing which ensures eternal life) that they will persecute to the uttermost all that worship God according to his revelations, receive the truth in the love of it, and submit themselves to be guided and directed by his will; and drive them to such extremities that nothing short of an actual knowledge of their being the favorites of heaven, and of their having embraced that order of things which God has established for the redemption of man, will enable them to exercise that confidence in him necessary for them to overcome

the world, and obtain that crown of glory which is laid up for them that fear God.

5 For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, his houses, his lands, his brothers and sisters, his wife and children, and even his own life also — counting all things but filth and dross for the excellency of the knowledge of Jesus Christ, requires more than mere belief or supposition that he is doing the will of God; but actual knowledge, realizing that when these sufferings are ended he will enter into eternal rest and be a partaker of the glory of God.

6 For unless a person does know that he is walking according to the will of God, it would be offering an insult to the dignity of the Creator, were he to say that he would be a partaker of his glory when he should be done with the things of this life. But when he has this knowledge, and most assuredly knows that he is doing the will of God, his confidence can be equally strong that he will be a partaker of the glory of God.

7 Let us here observe, that a religion that does not require the sacrifice of all things, never has power sufficient to produce the faith necessary unto life and salvation; for from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice, because he seeks to do his will, he does know most assuredly, that God does and will accept his sacrifice & offering, & that he has not nor will not seek his face in vain. Under these circumstances then, he can obtain the faith necessary for him to lay hold on eternal life.

8 It is in vain for persons to fancy to themselves that they are heirs with those, or can be heirs with them, who have offered their all in sacrifice, and by this means obtained faith in God and favor with him so as to obtain eternal life, unless they in like manner offer unto him the same sacrifice, and through that offering obtain the knowledge that they are accepted of him.

9 It was in offering sacrifices that Abel, the first martyr, obtained knowledge that he was accepted of God. And from the days of righteous Abel to the present time, the knowledge that men have that they are accepted in the sight of God is obtained by offering sacrifice. And in the last days, before the Lord comes, he is to gather together his saints who have made a covenant with him by sacrifice. Psalm 50:3–5: "Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous

round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice."

10 Those then, who make the sacrifice will have the testimony that their course is pleasing in the sight of God; and those who have this testimony will have faith to lay hold on eternal life, and will be enabled, through faith, to endure unto the end, and receive the crown that is laid up for them that love the appearing of our Lord Jesus Christ. But those who do not make the sacrifice cannot enjoy this faith, because men are dependent upon this sacrifice in order to obtain this faith; therefore, they cannot lay hold upon eternal life, because the revelations of God do not guarantee unto them the authority so to do; and without this guarantee faith could not exist.

11 All the saints of whom we have account, in all the revelations of God which are existent, obtained the knowledge which they had of their acceptance in his sight through the sacrifice which they offered unto him: and through the knowledge thus obtained, their faith became sufficiently strong to lay hold upon the promise of eternal life, and to endure as seeing him who is invisible; and were enabled, through faith, to combat the powers of darkness, contend against the wiles of the adversary, over come the world, and obtain the end of their faith, even the salvation of their souls.

12 But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty is, there faith is not, nor can it be. For doubt and faith do not exist in the same person at the same time. So that persons whose minds are under doubts and fears cannot have unshaken confidence; and where unshaken confidence is not, their faith is weak; and where faith is weak the persons will not be able to contend against all the opposition, tribulations, and afflictions which they will have to encounter in order to be heirs of God, and joint heirs with Christ Jesus; and they will grow weary in their minds, and the adversary will have power over them and destroy them.

Note: This lecture is so plain, and the facts set forth so self-evident, that it is deemed unnecessary to form a catechism upon it: the student is therefore instructed to commit the whole to memory.

Part 7

Lecture Seventh
Of Faith

1 In the preceding lectures, we treated of what faith was, and of the object on which it rested. Agreeable to our plan we now proceed to speak of its effects.

2 As we have seen in our former lectures, that faith was the principle of action and of power in all intelligent beings, both in heaven and on earth, it will not be expected that we will, in a lecture of this description attempt to unfold all its effects; neither is it necessary to our purpose so to do; for it would embrace all things in heaven and on earth, and encompass all the creations of God, with all their endless varieties; for no world has yet been framed that was not framed by faith; neither has there been an intelligent being on any of God's creations who did not get there by reason of faith, as it existed in himself or in some other being; nor has there been a change or a revolution in any of the creations of God, but it has been effected by faith; neither will there be a change or a revolution, unless it is effected in the same way, in any of the vast creations of the Almighty; for it is by faith that the Diety works.

3 Let us here offer some explanation in relation to faith, that our meaning may be clearly comprehended. We ask then, what are we to understand by a man's working by faith? We answer: We understand that when a man works by faith he works by mental exertion instead of physical force. It is by words instead of exerting his physical powers, with which every being works when he works by faith. God said, "Let there be light, and there was light." Joshua spake and the great lights which God had created stood still. Elijah commanded and the heavens were stayed for the space of three years and six months, so that it did not rain: He again commanded and the heavens gave forth rain. All this was done by faith. And the Savior says: "If you have faith as a grain of mustard seed, say to this mountain, 'remove,' and it will remove; or say to that sycamine tree, 'Be ye plucked up and planted in the midst of the sea', and it shall obey you." Faith then, works by words and with these its mightiest works have been and will be performed.

4 It surely will not be required of us to prove that this is the principle upon which all eternity has acted and will act; for every reflecting mind must know that it is by reason of this power that all the hosts of heaven perform their works of wonder, majesty

and glory. Angels move from place to place by virtue of this power; it is by reason of it that they are enabled to descend from heaven to earth; and were it not for the power of faith they never could be ministering spirits to them who should be heirs of salvation, neither could they act as heavenly messengers; for they would be destitute of the power necessary to enable them to do the will of God.

5 It is only necessary for us to say, that the whole visible creation, as it now exists, is the effect of faith. It was faith by which it was framed, and it is by the power of faith that it continues in its organized form, and by which the planets move round their orbits and sparkle forth their glory. So then faith is truly the first principle in the science of *Theology*, and when understood, leads the mind back to the beginning and carries it forward to the end; or in other words, from eternity to eternity.

6 As faith, then, is the principle by which the heavenly hosts perform their works, and by which they enjoy all their felicity, we might expect to find it set forth in a revelation from God as the principle upon which his creatures here below must act in order to obtain the felicities enjoyed by the saints in the eternal world; and that when God would undertake to raise up men for the enjoyment of himself, he would teach them the necessity of living by faith, and the impossibility there was of their enjoying the blessedness of eternity without it, seeing that all the blessings of eternity are the effects of faith.

7 Therefore, it is said, and appropriately too, that "without faith it is impossible to please God." If it should be asked: "Why is it impossible to please God without faith?", the answer would be: Because without faith it is impossible for men to be saved; and as God desires the salvation of man, he must of course desire that they should have faith; and he could not be pleased unless they had, or else he could be pleased with their destruction.

8 From this we learn that the many exhortations which have been given by inspired men to those who had received the word of the Lord, to have faith in him, were not mere commonplace matters, but were for the best of all reasons; and that was because, with out it there was no salvation, neither in this world nor in that which is to come. When men begin to live by faith they begin to draw near to God; and when faith is perfected they are like him; and because he is saved they are saved also; for they will be in the same situation he is in, because they have come to him; and when he appears they shall be like him, for they will see him as he is.

9 As all the visible creation is an effect of faith, so is salvation also. We mean salvation in its most extensive latitude of interpretation, whether it is temporal or spiritual. In order to have this subject clearly set before the mind, let us ask what situation must a person be in, in order to be saved? Or what is the difference between a saved

man and one who is not saved? We answer from what we have before seen of the heavenly worlds, they must be persons who can work by faith and who are able, by faith to be ministering spirits to them who shall be heirs of salvation. And they must have faith to enable them to act in the presence of the Lord, otherwise they can not be saved. And what constitutes the real difference between a saved person and one not saved, is the difference in the degree of their faith — one's faith has become perfect enough to lay hold upon eternal life, and the other's has not. But to be a little more particular, let us ask: Where shall we find a prototype into whose likeness we may be assimilated, in order that we may be made partakers of life and salvation? Or in other words, where shall we find a saved being? For if we can find a saved being, we may ascertain, without much difficulty, what all others must be, in order to be saved. They must be like that individual or they cannot be saved. We think that it will not be a matter of dispute, that two beings who are unlike each other, cannot both be saved; for whatever constitutes the salvation of one, will constitute the salvation of every creature which will be saved; and if we find one saved being in all existence, we may see what all others must be, or else not be saved. We ask then: Where is the prototype? Or where is the saved being? We conclude as to the answer of this question, there will be no dispute among those who believe the Bible, that it is Christ — all will agree in this, that he is the prototype or standard of salvation, or in other words, that he is a saved being. And if we should continue our interrogation, and ask how it is that he is saved, the answer would be, because he is a just and holy being; and if he were anything different from what he is he would not be saved; for his salvation depends on his being precisely what he is and nothing else; for if it were possible for him to change in the least degree, so sure he would fail of salvation and lose all his dominion, power, authority and glory, which constitutes salvation; for salvation consists in the glory, authority, majesty, power and dominion which Jehovah possesses and in nothing else; and no being can possess it but himself or one like him. Thus says John, in his first epistle, third chapter, 2nd and 3rd verses: "Behold, now we are the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every man that has this hope in him purifies himself, even as he is pure." Why purify himself as he is pure? Because if they do not they cannot be like him.

10 The Lord said unto Moses, Leviticus 19:2: "Speak unto all the congregation of the children of Israel, and say unto them, 'Ye shall be holy: for I the Lord your God am holy.'" And Peter says, first epistle, 1:15 – 16: "But as he who has called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye

holy; for I am holy.' " And the Savior says, Matthew 5:48: "Be ye therefore perfect, even as your Father who is in heaven is perfect." If any should ask, why all these sayings? The answer is to be found from what is before quoted from John's epistle, that "when he (the Lord) shall appear, the saints will be like him"; and if they are not "holy, as he is holy", and "Perfect as he is Perfect", they cannot be like him; for no being can enjoy his glory without possessing his perfections and holiness, no more than they could reign in his kingdom without his power.

11 This clearly sets forth the propriety of the Savior's saying, recorded in John's testimony 14:12: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." This taken in connection with some of the sayings in the Savior's prayer, recorded in the 17th chapter, gives great clearness to his expressions. He says in the 20, 21, 22, 23, 24th verses: "Neither pray I for these alone, but for them also who shall believe on me through their words; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world."

12 All these sayings put together, give as clear an account of the state of the glorified saints as language could give. The works that Jesus had done, they were to do, and greater works than those which he had done among them should they do, and that because he went to the Father. He does not say that they should do these works in time; but they should do greater works, because he went to the Father. He says in the 24th verse: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." These sayings, taken in connection, make it very plain that the greater works which those that believed on his name were to do, were to be done in eternity, where he was going and where they should behold his glory. He had said, in another part of his prayer, that he desired of his Father, "that those who believed on him should be one in him, as he and the Father were one in each other. "Neither pray I for these (the apostles) alone, but for them also who shall believe on me through their words, that they all may be one" (that is, they who believe on him through the apostles' words, as well as the apostles themselves): "that they all may be one; as thou Father, art in me and I in thee; that they also may be one in us."

13 What language can be plainer

than this? The Savior surely intended to be understood by his disciples, and he so spake that they might understand him; for he declares to his Father, in language not to be easily mistaken, that he wanted his disciples, even all of them, to be as himself and the Father; for as he and the Father were one, so [also] they might be one with them. And what is said in the 22nd verse is calculated to more firmly establish this belief, if it needs anything to establish it. He says: "And the glory which thou gavest me, I have given them, that they may be one, even as we are one." As much as to say, that unless they have the glory which the Father had given him, they could not be one with them; for he says he had given them the glory that the Father had given him, "that they might be one"; or in other words, to make them "one".

14 This fills up the measure of information on this subject, and shows most clearly that the Savior wished his disciples to understand that they were to be partakers with him in all things, not even his glory excepted.

15 It is scarcely necessary here to observe what we have previously noticed: That the glory which the Father and the Son have, is because they are just and holy beings; and that if they were lacking in one attribute or perfection which they have, the glory which they have, never could be enjoyed by them; for it requires them to be precisely what they are in order to enjoy it; and if the Savior gives this glory to any others, he must do it in the very way set forth in his prayer to his Father — by making them "one with him, as he and the Father are one." — In so doing he would give them the "glory which the Father has given him"; and when his disciples are made "one with the Father and the Son, as the Father and the Son are one", who cannot see the propriety of the Savior's saying: "The works which I do, shall they do; and greater works than these shall they do, because I go to my Father"?

16 These teachings of the Savior most clearly show unto us the nature of salvation, and what he proposed unto the human family when he proposed to save them — *That he proposed to make them* ***like unto himself;*** *and he* ***was like the Father,*** THE **GREAT PROTOTYPE** OF ALL SAVED BEINGS: And for any portion of the human family to be *assimilated into their likeness* ***is to be saved;*** and to be unlike them is to be destroyed; and on this hinge turns the door of salvation.

17 Who cannot see, then, that salvation is the effect of faith? For as we have previously observed, all the heavenly beings work by this principle; and it is because they are able so to do that they are saved, for nothing but this could save them. And this is the lesson which the God of heaven, by the mouth of all his holy prophets, has been endeavoring to teach to the world. Hence we are told, that "without faith it is impossible to please God"; and that salvation is of "faith", that it might be by grace, to the end, the promise might be sure

to all the seed. Romans 4:16. — And that Israel, who followed after the law of righteousness, has not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling stone. Romans 9:32. And Jesus said unto the man who brought his son to him, to get the devil who tormented him cast out: "If thou canst believe, all things are possible to him that believeth." Mark 9:23. These with a multitude of other scriptures which might be quoted, plainly set forth the light in which the Savior, as well as the Former Day Saints, viewed the plan of salvation. That it was a system of faith — it begins with faith, and continues by faith; and every blessing which is obtained in relation to it is the effect of faith, whether it pertains to this life or that which is to come. To this all the revelations of God bear witness. If there were children of promise, they were the effects of faith, not even the Savior of the world excepted. "Blessed is she that believed", said Elizabeth to Mary, when she went to visit her: "for there shall be a performance of the things which were told her of the Lord." Luke 1:45. Nor was the birth of John the baptist the less a matter of faith; for in order that his father Zacharias might believe he was struck dumb. And through the whole history of the scheme of life and salvation, it is a matter of faith: every man received according to his faith — according as his faith was, so were his blessings and privileges; and nothing was withheld from him when his faith was sufficient to receive it. He could stop the mouths of lions, quench the violence of fire, escape the edge of the sword, wax valiant in fight, and put to flight the armies of the aliens; women could, by their faith, receive their dead children to life again; in a word, there was nothing impossible with them who had faith. All things were in subjection to the Former Day Saints, according as their faith was. By their faith they could obtain heavenly visions, the ministering of angels, have knowledge of the "spirits of just men made perfect", of "the general assembly and Church of the First Born, whose names are written in heaven, of God the judge of all", of "Jesus the Mediator of the new covenant" [Hebrews 12:22–24], and become familiar with the third heavens, see and hear things which were not only unutterable, but were unlawful to utter. Peter, in view of the power of faith, 2nd epistle, 1st chapter, 2nd and 3rd verses, says to the Former Day Saints: "grace and peace be multiplied unto you, through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that has called us unto glory and virtue." In the first epistle, 1st Epistle, 1st chapter, 3rd, 4th, and 5th verses he says: "Blessed be the God and Father of our Lord Jesus Christ, who according to his abundant mercy, has begotten us

again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

18 These saying[s] put together, show the Apostle's views most clearly, so as to admit of no mistake on the mind of any individual. He says that all things that pertain to life and godliness were given unto them through the knowledge of God and our Savior Jesus Christ. And if the question is asked, how were they to obtain the knowledge of God? (for there is a great difference between believing in God and knowing him — knowledge implies more than faith. And notice, that all things that pertain to life and godliness were given through the knowledge of God) the answer is given [that] through faith they were to obtain this knowledge; and having power by faith to obtain the knowledge of God, they could with it obtain all other things which pertain to life and godliness.

19 By these sayings of the Apostle, we learn that it was by obtaining a knowledge of God that men got all things which pertain to life and godliness; and this knowledge was the effect of faith; so that all things which pertain to life and godliness are the effects of faith.

20 From this we may extend as far as any circumstances may require, whether on earth or in heaven, and we will find it the testimony of all inspired men, or heavenly messengers, that all things that pertain to life and godliness are the effects of faith and nothing else. All learning, wisdom and prudence fail, and everything else as a means of salvation but faith. This is the reason that the fishermen of Galilee could teach the world — because they sought by faith and by faith obtained. And this is the reason that Paul counted all things but filth and dross — what he formerly called his gain he called his loss; yea, and he counted all things but loss for the excellency of the knowledge of Christ Jesus the Lord. Philippians 3:7–10. Because, to obtain the faith by which he could enjoy the knowledge of Christ Jesus the Lord, he had to suffer the loss of all things. This is the reason that the Former Day Saints knew more and understood more of heaven and of heavenly things, than all others beside, because this information is the effect of faith — to be obtained by no other means. And this is the reason that men, as soon as they lose their faith, run into strifes, contentions, darkness and difficulties; for the knowledge which tends to life disappears with faith, but returns when faith returns; for when faith comes, it brings its train of attendants with it — apostles, prophets, evangelists, pastors, teachers, gifts, wisdom, knowledge, miracles, healings, tongues, interpretation of tongues, &c. All these appear when faith appears on the earth, and disappear when it disappears from the earth; for these are the effects of faith, and always have attend, and always will attend it. For

where faith is, there will the knowledge of God be also, with all things which pertain thereto — revelations, visions, and dreams, as well as every other necessary thing in order that the possessors of faith may be perfected and obtain salvation; for God must change, otherwise faith will prevail with him. And he who possesses it will, through it, obtain all necessary knowledge and wisdom, until he shall know God, and the Lord Jesus Christ, whom he has sent — whom to know is eternal life. Amen. (D&C 1835 & 1917 edition)

The Joseph Smith Period — The Covenants

Part 8

A Revelation given through Oliver Cowdery probably in June of 1829 at Fayette, New York). (Joseph Smith Collection, Church Historians Office; see also: "The Historical Development of the Doctrine and Covenants" <Woodford 1974> 1:287–90; also* ***The Joseph Smith Papers Revelations and Translations Manuscript Revelations Books Facsimile Edition****, Jensen, Woodford, Harper, pp. 21–22)*

Note: It will be noticed that in many parts, this revelation is identical to Section 20 of the Doctrine and Covenants.

1 A commandment from God unto Oliver, how he should build up His Church and the manner thereof —

2 Saying: Oliver, listen to the voice of Christ your Lord and your God and your Redeemer and write the words which I shall command you concerning my Church, my Gospel, my Rock and my Salvation —

3 Behold the world is ripening in iniquity and it must needs be that the children of men are stirred up unto repentance, both the Gentiles and also the House of Israel.

4 For behold I command all men everywhere to repent and I speak unto you even as unto Paul mine Apostle for ye are called even with that same calling with which he was called.

5 Now therefore whosoever repenteth and humbleth himself before me and desireth to be baptized in my name shall ye baptize them.

6 And after this manner did he command me that I should baptize them.

7 Behold ye shall go down and stand in the water and in my name shall ye baptize them.

8 And now behold these are the words which ye shall say calling them by name saying: Having authority given me of Jesus Christ I baptize you in the name of the Father and of the Son and of the Holy Ghost. Amen.

9 And then shall ye immerse them in the water and come forth again out of the water and after this manner shall ye baptize in my name.

10 For behold verily I say unto you that the Father and the Son and the Holy Ghost are one and I am in the Father and the Father in me and the Father and I are one.

11 And ye are also called to ordain Priests and Teachers according to the gifts and callings of God unto men and after this manner shall ye ordain them.

12 Ye shall pray unto the Father in my name and then shall ye lay your hand upon them and say:

13 In the name of Jesus Christ I ordain you to be a priest or if he be a teacher I ordain you to be a teacher to preach repentance and remission of sins through Jesus Christ by the endurance of faith on his name to the end. Amen.

14 And this shall be the duty of

the Priest; He shall kneel down and the members of the Church shall kneel also, which Church shall be called: The Church of Christ and he shall pray to the Father in my name for the Church.

15 And if it so be that it be built upon my Rock I will bless it.

16 And after that ye have prayed to the Father in my name ye shall preach the truth in soberness casting out none from among you but rather invite them to come.

17 And the Church shall oft partake of bread and wine and after this manner shall ye partake of it;

18 The Elder or Priest shall minister it and after this manner shall he do, he shall kneel with the Church and pray to the Father in the name of Christ and then shall ye say: O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this bread to the souls of all those who partake of it, that they may eat in remembrance of the body of thy Son and witness unto thee, O God the Eternal Father, that they are willing to take upon them the name of thy Son and always remember him and keep his commandments which he hath given them, that they may always have his spirit to be with them Amen.

19 And then shall ye take the cup and say: O God the Eternal Father, we ask thee in the name of thy Son Jesus Christ, to bless and sanctify this wine to the souls of all those who drink of it, that they may do [it] in remembrance of the blood of thy Son, which was shed for them, that they may witness unto thee O God the Eternal Father, that they do always remember him, that they may have his spirit to be with them. Amen.

20 And now behold I give unto you a commandment, that ye shall not suffer any one knowingly to partake of my flesh and blood unworthily when ye shall minister it; for whoso eateth and drinketh my flesh and blood unworthily eateth and drinketh damnation to his soul.

21 Therefore if ye know that a man is unworthy to eat and drink of my flesh and blood ye shall forbid him. Nevertheless ye shall not cast him out from among you but ye shall minister unto him and shall pray for him unto the Father in my name.

22 And if it so be that he repenteth and is baptized in my name then shall ye receive him and shall minister unto him of my flesh and blood.

23 But if he repenteth not he shall not be numbered among my people, that he may not destroy my people.

24 For behold I know my sheep and they are numbered. Nevertheless ye shall not cast him out of your synagogues or your places of worship for unto such shall ye continue to minister for ye know not but what they will return and repent and come unto me with full purpose of heart and I shall heal them and ye shall be the means of bringing salvation unto them.

25 Therefore keep these things which I have commanded you, that ye come not under condemnation for woe unto him whom the Father condemneth —

26 And the Church shall meet together oft for prayer and supplication, casting out none from your places of

worship but rather invite them to come and each member shall speak and tell the Church of their progress in the way to eternal life.

27 And there shall be no pride nor envying nor strifes nor malice nor idolatry nor witchcrafts nor whoredoms nor fornications nor covetousness nor lying nor deceits nor no manner of iniquity.

28 And if anyone is guilty of any or the least of these and doth not repent and show fruits meet for repentance they shall not be numbered among my people that they may not destroy my people.

29 And now I speak unto the Church — Repent all ye ends of the Earth and come unto me and be baptized in my name which is Jesus Christ and endure to the end and ye shall be saved

30 Behold Jesus Christ is the name which is given of the Father and there is none other name given whereby men can be saved

31 Therefore all men must take upon them the name which is given of the Father for in that name shall they be called at the last day

32 Therefore if they know not the name by which they are called they cannot have place in the Kingdom of my Father

33 Behold ye must walk uprightly before me and sin not and if ye do walk uprightly before me and sin not my grace is sufficient for you that ye shall be lifted up at the last day

34 Behold I am Jesus Christ the Son of the living God, I am the same which came unto my own and my own received me not, I am the light which shineth in darkness and the darkness comprehendeth it not

35 These words are not of men nor of man but of me. Now remember the words of him who is the first and the last, the light and the life of the world

36 And I Jesus Christ your Lord and your God and your Redeemer (by the power of my Spirit) have spoken it Amen —

37 And now if I have not authority to write these things, judge ye — behold ye shall know that I have authority when you and I shall be brought to stand before the judgment seat of God

38 Now may the grace of God the Father and our Lord Jesus Christ be and abide with you all and finally save you eternally in his Kingdom, through the infinite atonement which is in Jesus Christ, Amen —

39 Behold I am Oliver — I am an Apostle of Jesus Christ by the will of God the Father and the Lord Jesus Christ

40 Behold I have written the things which he hath commanded me for behold his word was unto me as a burning fire shut up in my bones and I was weary with forbearing and I could forbear no longer — Amen.

41 Written in the year of our Lord and Saviour 1829 — A true Copy of the articles of the Church of Christ.

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*When this revelation was filmed as a part of the "Revelations Collection", for some reason the last page of the document was not included. As it appeared

on the film, the revelation ends on verse 28. The missing part is included in Robert J. Woodford's Doctoral Dissertation: "The Historical Development of the Doctrine and Covenants." Among other things it is revealed that this revelation was given in 1829 to Oliver Cowdery, rather than the Prophet Joseph Smith.

To one who is familiar with the scriptures, it is quickly noticed that many of the verses in this revelation are identical to some of the passages in the Book of Mormon. The reason for this I believe is hinted at in the Doctrine and Covenants (18:1–5). It would seem as if the Prophet Joseph Smith had given Oliver an appointment to write a statement concerning Church organization and government. In response to this assignment Oliver desired the assistance of the Lord to know how and what should be written and received the following revelation through the Prophet Joseph Smith: Now, behold, because of the thing which you, my servant Oliver Cowdery, have desired to know of me, I give unto you these words: Behold, I have manifested unto you, by my spirit in many instances, that the things which you have written [those things in the Book of Mormon] are true; wherefore you know that they are true. And if you know that they are true, behold, I give unto you a commandment, that you rely upon the things which are written [in the Book of Mormon]; For in them are all things written concerning the foundation of my church, my gospel, and my rock. Wherefore, if you shall build up my church, upon the foundation of my gospel and my rock, the gates of hell shall not prevail against you. (D & C 18:1–5) It is probable that it was at the Prophet's behest and through the above direction from the Lord that Oliver was led by the spirit of God to compose this revelation largely from that which was already written in the Book of Mormon — probably shortly after June 1829, when the Church was first organized on an informal basis.

As of 1829 when Oliver received this revelation, the Organization of the Church was in a state of infancy. That is it was an Organized Entity that had only barely come into existence, and as history would prove, it would continue to grow and develop for years yet to come. This original version of Section 20, reflects the growth and development to which the Church had attained as of the time when it was first organized in 1829. In the years that followed, as the Church continued to develop and mature, new offices, responsibilities and organizations were added to the Church. It is obvious from reading the variant accounts of this revelation, as they were later printed in the Book of Commandments and Doctrine and Covenants, that the Prophet was lead to enlarge upon the already existing revelation, and thus reflect the new developments of the Church in one document (i.e. Section 20), rather than to scatter the information through many small and separate revelations, which would have made understanding the Organization and Priesthood structures of the Church more difficult.

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Part 9

Commandment AD 1830, being A Revelation via Joseph Smith, to Oliver Cowdery, Hiram Page, Josiah Stoal & Joseph Knight, given at Manchester, Ontario County, New York, probably in January or February of 1830. (**The Joseph Smith Papers Revelations and Translations Manuscript Revelation Books Facsimile Edition** <2009> pp. 31–32)*

1 Behold I the Lord am God [—] I Created the Heavens & the Earth & all things that in them is [—]

2 Wherefore they are mine & I sway my scepter over all the Earth

3 And ye are in my hands to will & to do, that I can deliver you out of every difficulty & affliction according to your faith & diligence & uprightness Before me

4 And I have covenanted with my Servant Joseph that earth nor Hell combined against him shall not take the Blessing out of his hands which I have prepared for him if he walketh uprightly before me [—] neither the spiritual nor the temporal Blessing

5 And Behold I also covenanted with those who have assisted him in my work, that I will do unto them even the same, because they have done that which is pleasing in my sight (yea even all save ~~Martin~~ one only).

6 Wherefore be diligent in Securing the Copyright of my ~~Servant~~ work upon all the face of the Earth of which is known by you unto my Servant Joseph

7 And unto him whom he willeth according as I shall command him that the faithful & the righteous may retain the temporal Blessing as well as the Spiritual

8 And also that my work be not destroyed by the workers of iniquity to their own destruction & damnation when they are fully ripe

9 And now Behold I say unto you that I have covenanted & it Pleaseth me that Oliver Cowdery, Joseph Knight, Hiram Page & Josiah Stoal shall do my work in this thing yea even in securing the copyright

10 And they shall do it with an eye single to my Glory that it may be the means of bringing souls unto ~~me~~ Salvation through mine only Begotten

11 Behold I am God I have spoken it. ~~& it is expedient in me~~ Wherefore I say unto you that ye shall go ~~to Kingston~~, seeking me continually through mine only Begotten

12 And if ye do this ye shall have my spirit to go with you & ye shall have an addition of all things which is expedient in me amen.

~~13 & I grant unto my servant a privilege that he may sell a copyright through you speaking after the manner of men for the four Provinces [of Canada] if the People harden not their hearts against the enticings of my spirit & my word~~

~~14 for Behold it lieth in themselves to their condemnation or to their salvation~~

~~15 Behold my way is before you & the means I will prepare & the Blessing I hold in mine own hand~~

~~16 And if ye are faithful I will pour out upon you even as much as ye are able to Bear and thus it shall be~~

~~17 Behold I am the father & it is through mine only begotten which is Jesus Christ your Redeemer Amen~~

**HISTORICAL NOTE:* The Testimony of David Whitmer as published by himself in 1887, states that ultimately the Prophet came to view this revelation as "a revelation of man", which the Lord suffered Joseph to receive, because he allowed himself to be influenced by "the persuasions of men" (D&C 3:6; see also D&C 46:7), not unlike the case when he allowed Martin Harris to take the manuscript of the first 116 pages of the Book of Mormon. No doubt it was difficult for Joseph to learn, that even though he was to accept men as fellow saints, friends, brothers and even as Councilors, yet he was not to allow them to influence him into doing that which was contrary to the mind of God. On this count it is significant that the manuscript of the above revelation has a large cross ✝ drawn through verses 13 through 17. The following is Whitmer's testimony regarding this matter:

¶ When the Book of Mormon was in the hands of the printer, more money was needed to finish the printing of it. We were waiting on Martin Harris who was doing his best to sell a part of his farm, in order to raise the necessary funds. After a time Hyrum Smith and others began to get impatient, thinking that Martin Harris was too slow and under transgression for not selling his land at once, even if at a great sacrifice. Brother Hyrum thought they should not wait any longer on Martin Harris, and that the money should be raised in some other way. . . . . Brother Hyrum said it had been suggested to him that some of the brethren might go to Toronto, Canada, and sell the copyright of the Book of Mormon [for Canada] for considerable money: and he *PERSUADED* Joseph to inquire of the Lord about it. Joseph concluded to do so. He had not yet given up the stone. Joseph looked into the hat in which he placed the stone, and received a revelation that some of the brethren should go to Toronto, Canada, and that they would sell the copyright of the Book of Mormon [for Canada]. Hiram Page and Oliver Cowdery went to Toronto on this mission, but they failed entirely to sell the copyright, returning without any money. Joseph was at my Father's house when they returned. I was there also, and am an eye witness to these facts. Jacob Whitmer and John Whitmer were also present when Hiram Page and Oliver Cowdery returned from Canada. Well, we were all in great trouble; and we asked Joseph how it was that he had received a revelation from the Lord for some brethren to go to Toronto and sell the copyright, and the brethren had utterly failed in their undertaking. Joseph did not know how it was, so he enquired of the Lord about it, and behold the following revelation came through the stone: "Some revelations are of God: some revelations are of man: and some revelations are of the devil." (*Unpublished Revelations Vol II*, Part 41; For other similar statements made by the Prophet, see *History of the Church* Vol 2:279; *Teachings of the Prophet Joseph Smith* 189)

Part 10

Revelation directed to Ezra Thayre & Joseph Smith Sr., through the Prophet Joseph Smith, at Kirtland, Ohio, on 15 May 1831 — concerning the farm owned by Frederick G. Williams. (Kirtland Revelation Book, pp. 91–92, Joseph Smith Collection, Church Historians Office; see also ***The Joseph Smith Papers Revelations and Translations Manuscript Revelation Books Facsimile Edition****, <2009> 599)*

1 Hearken unto my words and behold I will make known unto you what ye shall do as it shall be pleasing unto me, for verily I say unto you it must needs be that ye let the bargain stand that ye have made concerning those farms until it be so fulfilled.

2 Behold ye are holden for the one even so likewise thine advisory is holden for the other, wherefore it must needs be that ye pay no more money for the present time until the contract be fulfilled. And let mine aged servant Joseph [Smith Sr.] and his family go into the house after their advisory is gone.

3 And let my servant Ezra board with him and let all the brethren immediately assemble together to put up an house for my servant Ezra and let my servant Frederick's family remain and let the house be prepared and their wants be supplied and when my servant Frederick returns from the west, behold and lo he desireth to take his family in mine own due time unto the west.

4 Let that which belongeth unto my servant Frederick [G. Williams] be secured unto him by deed or bond and thus he willeth that the brethren reap the good thereof.

5 Let mine aged servant Joseph [Smith Sr.] govern the things of the farm and provide for the families and let him have help inasmuch as he standeth in need.

6 Let my servant Ezra humble himself and at the conference meeting he shall be ordained unto power from on high and he shall go from thence, if he be obedient unto my commandments and proclaim my gospel unto the western regions with my servants that must go forth, even unto the borders by the Lamanites, for behold I have a great work for them to do and it shall be given unto you to know what ye shall do at the conference meeting. Even so Amen.

7 What shall the brethren do with the moneys? Ye shall go forth and seek diligently among the brethren and obtain lands and save the money that it may be consecrated to purchase lands in the west for an everlasting inheritance. Even so, Amen. {To the Palmyra Church}

PART 11

A Revelation given through the Prophet Joseph Smith, west of Jackson County, Missouri, on July 17, 1831. (William W. Phelps letter to President Brigham Young, dated August 12, 1861, Revelations Collection, Church Historians' Office)*

1 Verily, Verily, saith the Lord your Redeemer, even Jesus Christ, the light and the life of the world, ye cannot discern with your natural eyes the design and the purpose of your Lord and your God, in bringing you thus far into the wilderness for a trial of your faith — and to be especial witnesses to bear testimony of this land, upon which the Zion of God shall be built up in the last days, when it is redeemed.

2 Verily, inasmuch as ye are united in calling upon my name to know my will concerning who shall preach to the inhabitants that shall assemble this day to learn what new doctrine you have to teach them, you have done wisely — for so did the ancient Prophets, even Enoch, and Abraham, and others; and therefore, it is my will that my servant Oliver Cowdery should open the meeting with prayer; that my servant W. W. Phelps should preach the discourse; and that my servants Joseph Coe and Ziba Peterson should bear testimony as they shall be moved by the Holy Spirit. This will be pleasing in the sight of your Lord.

3 Verily, I say unto you, ye are laying the foundation of a great work for the salvation of as many as will believe and repent, and obey the ordinances of the Gospel, and continue faithful to the end: For, as I live, saith the Lord, so shall they live.

4 Verily, I say unto you, that the wisdom of man in his fallen state, knoweth not the purposes and the privileges of my Holy Priesthood, but ye shall know, when ye receive a fullness by reason of the anointing: For it is my will, that in time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome and just; for even now their females are more virtuous than the gentiles.

5 Gird up your loins and be prepared for the mighty work of the Lord — to prepare the world for my second coming — to meet the tribes of Israel, according to the predictions of all the holy prophets since the beginning; For the final desolation and decrees upon Babylon: For, as the Everlasting Gospel is carried from this land, in love for peace, to gather mine elect from the four quarters of the earth, for Zion — even so shall rebellion follow after speedily, with hatred [and desire] for war, until the consumption decreed hath made a full end of all the kingdoms and nations, that strive to govern themselves by the laws and precepts [of men], and [the] force and powers of men, under the curse of sin in all the world. [see D&C 87]

6 Verily, I say unto you, that the

day of vexation and vengeance is nigh at the doors of this nation, when wicked, ungodly and daring men will rise up in wrath and might, and go forth in anger, like as the dust is driven by a terrible wind; and they will be the means of the destruction of the government and cause the death and misery of many souls *[for more on this see the Prophets 25 Dec 1832 Revelation D&C 87:1]*; but the faithful among my people shall be preserved in holy places during all these tribulations.

7 Be patient therefore, possessing your souls in peace and love, and keep the faith that is now delivered unto you for the gathering of scattered Israel, and lo, I am with you, though you cannot see me, till I come: even so; Amen.

Reported by W[illiam] W. P[helps].

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*__Historical Note:__ As indicated above, this revelation is taken from a letter written by William W. Phelps to President Brigham Young on the 12th of August 1861. The following is the content of the letter:

President B. Young, I have the pleasure of sending you the substance of a revelation by Joseph Smith, Junr., given over the boundary, west of Jackson Co., Missouri, on Sunday Morning, July 17, 1831, when seven Elders, Viz: Joseph Smith, Jun., Oliver Cowdery, W. W. Phelps, Martin Harris, Joseph Coe, Ziba Peterson, and Joshua Lewis united their hearts in prayer, in a private place, to inquire of the Lord who should preach the first sermon to the remnants of the Lamanites and Nephites, and the people of that section, that should assemble that day in the Indian country, to hear the gospel and the revelations according to the Book of Mormon.

Among the company there being neither pen, ink, or paper, [nevertheless] Joseph remarked that the Lord could preserve his words, as he had ever done, till the time appointed, and proceeded: Verily, Verily, saith the Lord * * * * * *

After reciting the above Revelation, Phelps added the following comment to his letter:

"About three years after this [was] given [i.e. 1834], I asked brother Joseph privately how 'we' that were mentioned in the revelation could take 'wives' from [among] the natives, as we were all married men. He replied instantly, 'In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Bilhah and Zilpah, by revelation: the Saints of the Lord are always directed by revelation.'"

Respectfully I have the faith to be, as ever,
W. W. Phelps

(William W. Phelps letter to President Brigham Young, Aug 12, 1861, Revelations Collection, Church Historians' Office, Salt Lake City, Utah)

The historical background of the manuscript from which this revelation is taken is not known. In the above letter Phelps stated that when the revelation was originally given, they had retired to "a private place" and that "Among the company there being neither pen, ink, or paper, Joseph remarked that the Lord could preserve his words, as he had ever done, till the time appointed". In all

probability this "private place" would have been out of doors in the woods, and probably this is the reason for which, as he states, no one present had writing materials to record it. But this does not prove that they lacked those items at the place where they were staying. Indeed there were stores in the area, and three days later the Prophet received another Revelation which was written down at the time he received it (D&C 57). Again, be it remembered that the exact date when the revelation was given is contained in Phelps' letter, which would indicate that a record was kept. On top of this, at the end of the Revelation it is writen that it was "Reported" by Phelps (Part 11:7). Yet all this notwithstanding, we are still left with the question as to when it was "Reported", whether it was written down the same day, or at a later time, and whether or not the Prophet participated in its recording. In partial answer to this question, the statement which Phelps appends to the end of the revelation, wherein he states that about three years after it was given he spoke to the Prophet Privately and asked him how it was that " 'we' [i.e. the men who were present on that occasion] that were mentioned in the revelation could take 'wives' from [among] the natives, as we were all married men.' " Phelps query to the Prophet would suggest that as of 3 years after the Revelation was given, it was a written document, that could be read, studied and questioned.

Having considered these questions, for which there is no perfect answer, let us now consider certain facts which we do know about this revelation. To begin with, the ***History of the Church*** furnishes testimony which would support Phelps memory regarding the historical setting at the time this revelation was received. Not only so, but reference to the fact that the Prophet did indeed receive a revelation at this time, which spoke of the Elders marrying the natives, was published to the world through the anti-Mormon press, less than 5 months after the Revelation was given — though it must be acknowledged that the Prophet's motives for such marriages is there painted in a different light. This however does not deny what the Prophet told Phelps three years later, when he ask "how 'we' that were mentioned in the revelation could take 'wives' from [among] the natives, as we were all married men." In other words, while it is possible that Plural Marriage may have been in the Prophet's mind at the time he received the Revelation, according to other information, Plural Marriage was not the issue at hand.

It will be recalled that Phelps stated in his letter that when they were "over the boundary, west of Jackson Co., Missouri, on Sunday Morning, July 17, 1831, . . . seven Elders, Viz: Joseph Smith, Jun., Oliver Cowdery, W. W. Phelps, Martin Harris, Joseph Coe, Ziba Peterson, and Joshua Lewis united their hearts in prayer, in a private place, to inquire of the Lord who should preach the first sermon to the remnants of the Lamanites and Nephites, and the people of that section, that should assemble that day in the Indian country,

to hear the gospel and the revelations according to the Book of Mormon." It was in answer to this prayer that Joseph received the following revelation:

"Verily, Verily, saith the Lord . . . . inasmuch as ye are united in calling upon my name to know my will concerning who shall preach to the inhabitants that shall assemble this day to learn what new doctrine you have to teach them . . . therefore, it is my will that my servant Oliver Cowdery should open the meeting with prayer; that my servant W. W. Phelps should preach the discourse; and that my servants Joseph Coe and Ziba Peterson should bear testimony as they shall be moved by the Holy Spirit."

Notice the correlation between the above statement and the following, which is taken from the ***History of the Church***:

¶ On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, William W. Phelps, Joseph Coe, Algernon S. Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri . . . . . We went by wagon, canal boats, and stages to Cincinnati . . . . . We left Cincinnati in a steamer, and landed at Louisville, Kentucky, where we were detained three days in waiting for a steamer to convey us to St. Louis. At St. Louis, myself, Brothers Harris, Phelps, Partridge and Coe, went by land on foot to Independence, Jackson County, Missouri, where we arrived ***about the middle of July*** [i.e. 2 days before July 17th], and the rest of the company [i.e. the Colesville Branch] came by water a few days later. . . . . .

¶ The meeting of our brethren, who had long awaited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. . . . . .

¶ "***The first Sabbath after our arrival*** in Jackson county *[i.e. July 17th, which was the day the Prophet received the revelation regarding intermarriage with the indians]*, Brother W. W. Phelps preached [see Part 10:2] to a western audience over the boundary of the United States, wherein were present specimens of all the families of the earth; Shem, Ham and Japheth; several of the Lamanites or Indians — representative of Shem; quite a respectable number of Negroes — descendants of Ham *[(they would then have witnessed SouthernSlavery, perhaps for the first time, and hense the Prophet's reference to Slavery in his Revelation; see Part 10:5)];* and the balance was made up of citizens of the surrounding country, and fully represented themselves as pioneers of the West. At this meeting two were baptized, who had previously believed in the fulness of the Gospel.

¶ "During this week the Colesville branch, referred to in the later part of the last revelation, and Sidney Rigdon, Sidney Gilbert and wife and Elders [Isaac] Morley and [**Ezra**] **Booth**, arrived. (***History of the Church*** Vol 1:188–191)

To be sure the above account of the 1st Sabbath in Jackson county, describes the same occasion to which Phelps refers in his letter. The ***History of the Church*** states that the Prophet and company arrived in Jackson county in *"**about the middle of July**"*, which would mean that the 'first Sabbath after their arrival' would have been ***July 17th, 1831***, just as Phelps said.

It will be noticed that the ***History of the Church*** states that during the first week, after the first Sabbath in Jackson County, the Colesville branch,

along with several other individuals arrived, and that among these individuals was "Isaac Morley" and "Ezra Booth". What this means is that Ezra Booth arrived in Jackson county less than a week after the Prophet had received the Revelation regarding the Elders taking to themselves wives from among the Lamanites. Not only so, but probably this Revelation generated considerable discussion among the brethren, so that Booth would likely have heard plenty about it.

Ezra Booth was a Methodist Minister and continued to be so, until May of 1831, when he witnessed the Prophet perform a miraculous healing on the lame arm of Elsa Johnson, at which time Booth was converted and became a baptized member of the Church. During the summer of that same year, Booth, along with many others, was called on a mission and sent to Missouri, with Isaac Morley as his companion (D&C 52:23). They had been directed by Revelation to travel on foot, and to preach the Gospel along the way, an experience which Booth took as a long and tiring ordeal, and about which he made considerable vocal complaint. Booth attended the Conference of the Church that was held in Jackson County on the 4th of August, and then returned home, arriving in Hiram, Ohio, on the 1st of September 1831. Five days later he was excommunicated from the Church. Soon afterwards he along with Simmons Rider renounced their faith at a Methodist camp meeting which was held at Shalersville, a small town southwest of Hiram.

Hoping to impede the progress of the Church, certain high ranking Methodists encouraged Booth to write an Expose and give an account of his experience in Mormonism, and allow them to publish it to the world. In the hope of mitigating against the Church and wishing to undo any good which he might have done for it, Booth consented, after which he wrote a series of 9 letters, which were published at Ravenna, the County Seat of Portage, Ohio, and the same county wherein was the city of Hiram, and wherein both Booth and the Prophet lived. The Letters were published in series, in the ***Ohio Star***, commencing with their 13 October 1831 issue and ending with their 8 December 1831 issue. Several years later Booths' letters were published again in E. D. Howe's book *Mormonism Unveiled*, which was the first anti-Mormon book to be published. The following extracts are taken from this book:

¶ The following letters were written by Ezra Booth, a Methodist Clergyman, and addressed to a presiding Elder [of the Methodist church]. He was an early convert to Mormonism, and renounced it as soon as he was fully convinced of its nature and design.

LETTER IX

¶ In this letter the mission to the Indians will be brought into view [D&C 32] . . . . . After Cowdery and his three associates had left the State of New York, while

bending their course to the west, he was directed by the spirit to Kirtland, for the special purpose of enlisting Rigdon in the Mormonite cause. . . . . .

¶ From Kirtland, Cowdery & Co. were directed by the spirit to Sandusky, where they contemplated opening their mission, and proselyting the Indians residing at that place. But neither Cowdery, nor the spirit which directed him, was able to open the way to, or make any impression upon their minds. Being frustrated in this, his first attempt to convert the natives, he turned his attention and course to the Missouri, and when near the eastern line of that state, he halted for several days, for the purpose of obtaining, by inquiry, information respecting the Indians still further west. . . . When he arrived at the western line of Missouri, he passed into the Indian territory, where he remained but a short time, before he was notified by the U. S. Agent, that he must either re-cross the line, or be compelled to take up his residence in the garrison, forty miles up the Arkansas river. As there was no other alternative, the former seemed to him the most expedient; and he never possessed courage sufficient to pass the line, or visit the residence of the Indians since. . . . .

¶ Though their plans had hitherto failed, they were unwilling to abandon the Indian enterprise; and in a commandment it was stated, that Cowdery and others should receive a written recommendation, signed by the Elders, for the purpose of presenting it to the Indian agent, in order to obtain permission to visit the Indians in their settlements [D&C 52:41]. . . .

¶ Another method has been invented, in order to remove obstacles which hitherto had proved insurmountable. "The Lord's store-house," is to be furnished with goods suited to the Indian trade, and persons are to obtain license from the government to dispose of them to the Indians in their own territory; at the same time they are to disseminate the principles of Mormonism among them [D&C 57:8–10]. . . . In addition to this, and to co-operate with it, it has been made known ***by revelation*** that it will be pleasing to the Lord, SHOULD THEY FORM A MATRIMONIAL ALLIANCE WITH THE NATIVES; and by this means the Elders, who comply with the thing so pleasing to the Lord, and for which the Lord has promised to bless those who do it abundantly, GAIN A RESIDENCE IN THE INDIAN TERRITORY, INDEPENDENT OF THE AGENT. It has been made known to one, *who has left his wife in the State of New York,* THAT HE IS ENTIRELY FREE FROM HIS WIFE, ***and he is at pleasure to take him a wife from among the Lamanites***. It was easily perceived that this permission was perfectly suited to his desires. I have frequently heard him state that the Lord had made it known to him, that he is as free from his wife as from any other woman; *and the only crime I ever heard alleged against her is,* **SHE IS VIOLENTLY OPPOSED TO MORMONISM**. But *before this contemplated marriage can be carried into effect,* HE MUST RETURN TO THE STATE OF NEW YORK AND SETTLE HIS BUSINESS, for fear, should he return after that affair had taken place, the civil authority would apprehend him as a criminal. (***Mormonism Unveiled*** by E. D. Howe <1834>, pp. 175, 216–220)

I have placed cross references in Booth's letter at those places where he refers to directives that were given to the Saints through the Prophet's revelations, in their different attempts to gain admittance to the Indian Territories, for the purpose of Preaching the Gospel to the Lamanites. These cross references demonstrate the accuracy of Booth's assertions. It will be noticed that Booth

speaks of the Elders entering into marriage with the Lamanites — and not only of marriage to the Lamanites, but of the Prophet receiving a revelation directing the Elders to do so. Again as Booth stated it:

In addition to this, and to co-operate with it, it has been made known **BY REVELATION** that it will be pleasing to the Lord, SHOULD THEY FORM A MATRIMONIAL ALLIANCE WITH THE NATIVES; and by this means . . . GAIN A RESIDENCE IN THE INDIAN TERRITORY, INDEPENDENT OF THE AGENT.

While Booth remembers marriage to the Indians being discussed as a solution to the Problems which stood in the way of Missionary work to the Lamanites, it is obvious that he never heard a word about any connection of that with Plural Marriage, for if he had, no doubt he would have published it to the four winds. Not only so, but according to Phelps, even he had not thought of it until some time later. Indeed, about three years would pass, before he would ask the Prophet in a private discussion:

"how 'we' that were mentioned in the revelation could take 'wives' from [among] the natives, as we were all married men."

In answer to this question, Phelps states that the Prophet "replied instantly":

'In the same manner that Abraham took Hagar and Keturah; and Jacob took Rachel, Bilhah and Zilpah, by revelation: the Saints of the Lord are always directed by revelation.' "

From this, we may ascertain, that whatever may have been in the mind of the Prophet with respect to Plural Marriage at the early date of July 1831, it nonetheless did not form a part of the public discussion with others at the time he received the Revelation in question. Yet in view of Phelps assertion that 3 years later the Prophet affirmed that Plural Marriage was a part of it, this then becomes yet another question with regard to the authenticity of the "Substance" of the Revelation, as Phelps presented it to President Young 30 years later. Verse 4 of the Revelation reads as follows:

4 Verily, I say unto you, that the wisdom of man in his fallen state, knoweth not the purposes and the privileges of my holy priesthood, but ye shall know when ye receive a fullness by reason of the anointing: For it is my will, that in time, ye should take unto you wives of the Lamanites and Nephites, that their posterity may become white, delightsome and just, for even now their females are more virtuous than the gentiles.

Whether or not this passage is worded as originally given in July of 1831, there can be no doubt that the above passage is set in the Language and Context of Plural Marriage as it was taught and practiced by the Prophet 10 years later at Nauvoo. The Revelation starts out by declaring "that the wisdom of man in his fallen state, knoweth not the purposes and the privileges

of my Holy Priesthood". This does not speak for the idea of a traditional Monogamic marriage to the Lamanites. To be sure, a normal marriage to the Indians could be understood by the elders then present. In continuing the Revelation states: "but ye shall know when ye receive a **Fullness** by reason of the **Anointing**". In these words we have direct reference to "The Fulness of the Priesthood" and an "Anointing" whereby men at Nauvoo were anointed "Kings and Priests", and through which "anointing" they would receive the "Fulness of the Priesthood". Not only so, but all this is connected to Plural Marriage, about which, as the Revelation states, the Elders who were then Present knew nothing.

To be sure, the Prophet did not begin to publicly teach about "Kings and Priests" and "the Fulness of the Priesthood", or even "Plural Marriage" until 10 years later at Nauvoo. And yet, as we shall see, this does not Prove that the Prophet's early Revelations did not speak of such things. Indeed, Alma chapter 13 speaks of the "Holy Order" and its "Ordinances", as also does the Prophet's 1832 translation of Exodus chapter 32, and the Prophet's 1832 Revelation as contained in section 84th of the Doctrine and Covenants. Again the Prophet's Vision of the Three Degrees of Glory speaks of Kings and Priests and becoming Gods, even the Sons of God! Hence in taking the stand that verse 4 of the above is written in Nauvoo language and doctrine and therefore could not possibly have been written in 1831 — in taking this position, you just as well deny the 1828 dating for the writing of Alma chapter 13th, because it speaks of "the Holy Order" and the "Ordinances" thereof (Alma 13:8; JST Exodus 34:1–2; JST Deut 10:2; D&C 84:18–26, 33–41), or the February 16th, 1832 date of the Prophet's vision of the three degrees of Glory, because it states that the faithful Saints shall become "Kings and Priests", and that they shall become "Gods, even the Sons of God" (D&C 76:56, 58). Again you just as well deny the November 1830 date for the writing of the 6th chapter of the Book of Moses, because it teaches that God the Father has a physical body (Moses 6:7–22, **9**). The fact is, the revelations and documents which were written down early in the Prophet's ministry are riddled which such anomalies — and all that can be said about them, is that if the Prophet did not then understand these things, that he was nonetheless inspired of God to write them down — and if this is the case, then we must believe that he was inspired to write things which he did not then understand. But for me it is easier to believe what the Prophet said, when in 1838 he spoke of his First Vision, and stated that: "many other things did he [i.e. Christ] say unto me, which I cannot write at this time." (Pearl of Great Price, JSH, 1:20)

Again, on December 19th, 1841 he stated:

¶ "Some people say I am a fallen Prophet, because I do not bring forth more of the word of the Lord. Why do I not do it? Are we able to receive it? No! Not one in this room. He then chastened the congregation for their wickedness and unbelief . . . [and went on to say that] if we do not receive chastisements then we are bastards and not sons [Heb 12:5–8]. . . . . [He further went on to explain that] The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them but reveal them; we do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord? I CAN KEEP A SECRET TILL DOOMSDAY." (*TPJS* 194–195)

Again in the Vision which the Prophet received on the three Degrees of Glory, it is stated:

This is the end of the vision which we saw, which we were commanded to write while we were yet in the Spirit. But great and marvelous are the works of the Lord, and the mysteries of his kingdom which he showed unto us, which surpass all understanding in glory, and in might, and in dominion; Which he commanded us we should not write while we were yet in the Spirit, and are not lawful for man to utter; Neither is man capable to make them known, for they are only to be seen and understood by the power of the Holy Spirit, which God bestows on those who love him, and purify themselves before him; (D&C 76:113–116)

Again, on May 21st, 1843 the Prophet Elaborated further on this thought:

¶ "Paul ascended into the third heavens, and he . . . saw and heard things which were not lawful for him to utter. I COULD EXPLAIN **A HUNDRED FOLD MORE** THAN I EVER HAVE OF THE GLORIES OF THE KINGDOMS MANIFESTED TO ME IN THE VISION, were I permitted, and were the people prepared to receive them." (*TPJS* 304–305)

Again another argument against the early writing of the Prophet's revelation regarding the Lamanites is the content found in the last half of verse 4, because it suggests Plural Marriage with the Indians at the early date of July 1831. But a reading of the Book of Mormon reveals that the Prophet's 1st Revelation regarding Plural Marriage and the possibility of its future Practice with the Indians, was given two years earlier, on the 7th of April 1829, when the Prophet first began to work with Oliver Cowdery, or some time before, at the time he translated the 1st and 2nd chapter of Jacob.

To be sure the Book of Mormon contains the only passages of Scripture which speak against Plural Marriage. (Jacob 1:15; 2:23–30; 3:5; Mos 11:2–4, 14) Hence as far as scripture is concerned, Jacob 2 is an anomaly, for notwithstanding what it blatantly states, a reading of the Bible makes it clear that many of the Patriarchs and Prophets did live in Plural Marriage relationships. Not only so but the Bible also makes it clear that they did so with the blessing of

God — and according to the Bible, among those who did so are the Patriarchs Abraham and Jacob, together with David and Solomon.

On this count it is significant that a close examination of what is written in Jacob chapter 2, reveals that Jacob 2 does not constitute a complete discussion of the whole mind and thought of Jacob on the subject of Plural Marriage. Carefully consider the following citation:

23 . . . . This people begin to wax in iniquity; **they understand not the scriptures**, for ***they seek to excuse themselves in committing whoredoms*** because of the things which are written concerning David and Solomon his son. 24 Behold, *David and Solomon truly had many wives and concubines*, **which thing was abominable before me**, saith the Lord. . . . 26 Wherefore, *I the Lord God will not suffer that this people shall do like unto them of old.* 27 . . . for there shall not any man among you have save it be one wife, *and concubines he shall have none.* 28 For I the Lord God delight in the chastity of women; and **whoredoms are an abomination before me** . . . . 30 ***For if I will saith the Lord of Hosts raise up seed unto me,*** **I will command my people**; *otherwise, they shall hearken unto these things.* (Jacob 2:23–30)

There are 6 significant statements which are made in this passage:

1 To begin with, this passage states that they *"**do not understand what is written in the Scriptures**"* with regard to David and Solomon having many Wives and Concubines.

2 In continuing it states that *"**they seek to excuse themselves in committing whoredoms,*** because of the things which were written concerning David, and Solomon", which as already pointed out, Jacob states that *"they do not understand"*.

3 In going still farther, it states that *"David and Solomon truly had many wives and concubines*, **which thing was abominable before me**, saith the Lord."

4 It then declares the law of God ***for them,*** saying that *"there shall not any man among you* have save it be one wife; *and* ***concubines*** *he shall have none*."

5 Following this it states that "I, the Lord God, delight in the chastity of women. And **whoredoms are an abomination before me**". Again be it remembered, that the audience to whom Jacob is speaking, has already been accused of being Whoremongers in "2" where it states that: *"**they seek to excuse themselves in committing whoredoms,*** because of the things which were written concerning David, and Solomon". Once again, remember that this statement is preceeded by another statement from Jacob, wherein he states that they 'do not understand what is written in the Scriptures' with regard to David and Solomon having many Wives and Concubines.

6 Finally in closing, Jacob declares the Word of God to them, wherein the "Lord of Hosts" states something that seems to contradict everything that has already been said, namely that: *"**if I will, saith the Lord of Hosts, raise up seed unto me,*** **I will command my people** [to Live Plural Marriage and have Concubines]; *otherwise they shall hearken unto these things [and have only One Wife and No Concubines]*.

In this statement we have a direct affirmation from the "Lord of Hosts", that at some future time, He might countermand the above directive and "**COMMAND** His people" to have "**MORE THAN ONE WIFE**", and perhaps even "CONCUBINES". But then the question forces itself into mind: "How is it possible that the 'Lord of Hosts' could command His people to enter into a practice which He has declared to be an "Abomination?' " The only answer to this is that there must be **ANOTHER CONTEXT** in which having Plural Wives and Concubines ***is not*** *an "Abomination".*

In coming to grips with this apparent contradiction, we need to remember what Jacob said in the beginning, that "**THEY UNDERSTAND NOT THE SCRIPTURES**" and that ***"they seek to excuse themselves in committing whoredoms*** BECAUSE OF THE THINGS WHICH WERE WRITTEN CONCERNING DAVID AND SOLOMON". But where is Jacob's explanation of Scripture wherein he teaches his audience regarding those things which "**THEY DID NOT UNDERSTAND**". A reading of Jacob's speech demonstrates that this information is lacking. Evidently Jacob did not feel inspired to explain these things to his audience — no doubt because he knew that he was speaking to a company of "WhoreMongers". The only hint of an explanation which Jacob gives is found in verse 30 where he delivered the Word and Will of the Lord, saying: ***"For if I will saith the Lord of Hosts raise up seed unto me,*** **I WILL COMMAND MY PEOPLE**; *otherwise they shall hearken unto these things*." But again this brings us back to the question: How is it that the "Lord of Host" could "**COMMAND**" His people to enter into a practice which He has declared to be an "**ABOMINATION**"? For reasons already explained, the answer to this question is not to be found in Jacob chapter 2 — namely because he was speaking to a company of "whoremongers", and they were not worthy (Heb 5:12–14; Matt 7:6). In keeping with this, in answer to a question regarding a similar matter, the Prophet Joseph Smith was given a Revelation, wherein he was informed that the Lord sometimes speaks in harsh terms, that His Words might ***"Work upon the hearts of the children of men"***. (D&C 19:7, 4–12). Again as Paul expressed it, "strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised *to discern* ***both good and evil.***" (Heb 5:14) Again, as Jesus expressed it: "Give not that which is holy unto the **dogs**, neither cast ye your pearls before **swine**" (Matt 7:6).

But as for the answer to the question, regarding that which Jacob did not explain to his audience — with the "Restoration of All Things" in our day, the Prophet Joseph Smith appealed to the Lord with the same question, when he was given the following answer:

¶ Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham . . . and Jacob, as also . . . David and Solomon, my servants, as touching the

principle and doctrine of their having many wives and concubines — Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. . . . . Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods. David also received many wives and concubines, and also Solomon **. . . and in nothing did they sin, save in those things which they received not of me.** *David's wives and concubines were given unto him of me*, by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; *and in none of these things did he sin against me* **save in the case of Uriah and his wife** (D&C 132:1–2, 37–39)

Verse 37 of the above passage fits in perfectly with verse 30 of Jacob chapter 2: ***"For if I will, saith the Lord of Hosts, raise up seed unto me,* I will command my people**". In keeping with this, the Prophet's Revelation states: "Abraham received concubines, and they bore him children; *and it was accounted unto him for righteousness,* because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded". Unlike the audience to whom Jacob spoke in the Book of Mormon, Abraham, Isaac and Jacob were not "Whoremongers". Neither for that matter were David and Solomon. Indeed, according to the Bible, both David and Solomon were Prophet's of God, and both had direct Communion with Yahweh. On one occasion the Prophet Samuel declared the word and will of the Lord, saying that *David was a man* ***"after Yahweh's own heart"***. (1st Sam 13:14; Acts 13:22) In keeping with this, many of the Psalms were authored by David, and not a few of them contain Prophecies of the future coming of Christ the Messiah — and according to Jesus, "all of the Prophecies which were written about him in the Book of Psalms will be fulfilled". (Luke 24:44) We see then that David's Prophetic calling was honored by Christ, and not only that of David, but also that of Solomon his Son. Indeed, Solomon received two Visions wherein Yahweh appeared to him and greatly blessed him (1 Kings 3:1–7; 9:1–7). In keeping with this, Solomon was author of the Old Testament book of "Proverbs". Surely Proverbs was not written by a "Whoremonger". Solomon is also credited with having written "The Song of Solomon", together with "Ecclesiastes" (Ecc. 1:1). However this notwithstanding, it is understood among the community of scholars, that in actuallity, Solomon was not the author of either of these books. On this count it is significant that the Prophet Joseph Smith altogether removed the "Song of Solomon" from the Old Testament cannon of Scripture, declaring that "The Songs of Solomon are not inspired writings" (***The Holy Scriptures Inspired Version*** <1991 Ed. Herald Publishing House> p. 653). Again, the community of scholars has also come to agreement

in affirming that the book of Ecclesiastes was not authored by Solomon. Not only so, but a reading of Eccelesiastes reveals that, with but few exceptions, its *faithless spirit* and *doctrine* are utterly "**ALIEN**" to the word of God as contained in the New and Old Testament.

In keeping with what is stated in the Prophet's Revelation on Plural Marriage, according to the Bible David was given his wives and concubines by Yahweh. (2 Sam 2:1–2; 5:12–13; 12:7–8) This is true with the exception of Bath-sheba, the wife of Uriah, with whom David committed Adultery. According to the Bible, it was when David committed adultery and then had Uriah killed in Battle in order to conceal his sin, and finally after the deed was done, when he took Bath-sheba to be his wife — this was the "abomination" of David. (2 Sam 11:26–27; 12:1–11) Yet this notwithstanding, the Bible informs us that after being called down for his greivious sin by Yahweh, that David utterly repented in Sackcloth and ashes, and that through out the remainder of his life, he walked before Yahweh in righteousness — and this too, in spite of the fact that he continued in marriage with his many wives and concubines.

In the case of Solomon: he was also blessed by Yahweh with many wives and concubines. However, contrary to the Law of Yahweh, Solomon also took foreign wives from among the Canaanites, and then to make matters worse, later ***in his old age,*** he began to cater to them. According to the Bible then, Solomon was a Prophet of God, who in his old age fell from his high calling, when he decided to accommodate his heathen wives by building Idols to their gods. (1 Kings 11:1–12) Strictly speaking, it was the Canaanite wives which Solomon took, contrary to the Law of Yahweh, together with the accomodation which he made for them in his ***"old age"*** *— according to the Bible,* these are the things which constitute the "Abomination" of Solomon, as referred to in Jacob chapter 2 — all of which is in perfect harmony with the Revelation which was given to the Prophet Joseph Smith wherein it is declared that:

> David also received many wives and concubines, and also Solomon . . . *and in nothing did they sin, **save in those things** which they received* **NOT OF ME**. (D&C 132:38)

Again, in accordance with what is suggested in the 2nd chapter of Jacob, together with the Prophet's 1843 Revelation, and the marriage law as established in Israel by Yahweh, the Law regarding Plural Marriage and Concubines was given to men of God, that they might multiply and replenish the Earth (Gen 1:28) — that they might "raise up seed unto Yahweh". (Jacob 2:30; D&C 132:37) This fits in perfectly with the Law that Yahweh gave Israel, regarding what was appropriate in sexual relations in Marriage. Married people were not to have relations during the menstrual cycle, nor were they to have afterwards until seven days had passed, which is the precise time when a woman is most fertile. (Lev 15:19–33) Again as it says in the book of Psalms:

children are an heritage of Yahweh: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: (Psalms 127:3–5)

We need to remember that from the time of Lehi, the Nephites had lived in Monogamy (Jacob 2:34). Indeed from the beginning of their journey from Jerusalem, there were no available women for Plural Marriage to be lived. In view of this, it is easy to understand why, as Jacob said, they "did not understand the scriptures" with regard to the huge families of David and Solomon. Again, be it remembered that according to what Jacob said, those to whom he spoke were not really endeavouring to live in Plural Marriage, but rather, they were seeking to justify and '***excuse themselves in committing whoredoms*** BECAUSE OF THE THINGS WHICH WERE WRITTEN CONCERNING DAVID AND SOLOMON'.

To be sure, the passages in the Book of Mormon against Plural Marriage are an aberration to the standard rule on Marriage as given by God to the children of Israel through his Prophet Moses — to say nothing of the Law of marriage as practiced before the time of Moses by the Patriarchs, and as Practiced in Israel throughout the millennia in the Old and New Testament. On this count it is significant, that notwithstanding the strong stand against the practice of Plural Marriage and Concubinage in the Book of Mormon by the Prophet Jacob, yet as we have seen, even he opens the door for its future practice, if and when it should be commanded by God.

But again, back to the main theme of our subject: Aside from the Book of Mormon, the evidence demonstrates that the Prophet received his first Revelation regarding the Restoration of the Practice of Plural Marriage in March of 1831, which was 4 months before the Prophet received the revelation regarding marriage to the Indians. President Joseph F. Smith published the following statement in an 1886 issue of the ***Deseret News***:

The . . . principle of plural marriage was first revealed to Joseph Smith in 1831, but being FORBIDDEN TO MAKE IT PUBLIC, or to teach it as *a doctrine of the Gospel*, AT THAT TIME, he confided the facts to only a very few of his intimate associates. Among them were Oliver Cowdery and Lyman E. Johnson, the latter confiding the fact to his traveling companion, Elder Orson Pratt, in the year 1832. (***Deseret News***, May 20, 1886; see also ***Historical Record***, Andrew Jensen, Vol 6: <May 1887> 219)

Nine years before the above statement was published, "At a meeting held in Plano, Illinois, Sept. 12, 1878, Apostle Orson Pratt explained the circumstances connected with the coming forth of the revelation on plural marriage:

He refuted the statement and belief of those present [i.e. members of the Reorganized Church] that Brigham Young was the author of that revelation; showed that Joseph Smith, the Prophet, had not only commenced the practice of that principle himself, and further taught it to others, before President Young and the Twelve had returned

from their missions in Europe, in 1841, but that Joseph actually received revelation upon that principle as early as 1831. He said, 'Lyman Johnson, who was very familiar with Joseph at this early date, Joseph living at his father's house, and who was also very intimate with me, we having traveled on several missions together, told me himself that Joseph had made known to him as early as 1831, that plural marriage was a correct principle. Joseph declared to Lyman that God had revealed it to him, but that the time had not come to teach or practice it in the Church, but that the time would come.' To this statement Elder Pratt bore his testimony. (***Historical Record*** 6: <May 1887> 230)

Eighteen years earlier, Pratt spoke upon this same matter, at which time he enlarged upon the subject even further:

I will tell you what the Prophet Joseph said in relation to . . . [Plural Marriage] in 1831, also in 1832, the year in which the law commanding the members of this Church to cleave to one wife only was given [i.e. D&C 49: <March 1831> 15–16; 42: <9 Feb 1831> 22]. Joseph was then living in Portage County, in the town of Hiram, at the house of Father John Johnson. Joseph was very intimate with that family, and they were good people at that time, and enjoyed much of the Spirit of the Lord. In the fore part of the year 1832, Joseph told individuals, then in the Church, that he had inquired of the Lord concerning the principle of plurality of wives, and he received for answer that the principle of taking more wives than one is a true principle, but the time had not yet come for it to be practised. That was before the Church was two years old. (***Journal of Discourses*** Vol 13: <7 Oct 1869> 192–193)

The Truth be told, all the evidence points to the idea that the Prophet's first Revelation, regarding the Practice of Plural Marriage in our day, was given 4 or 5 months before he received the revelation on marriage to the Lamanites — in other words some time between February and March 7th, of 1831.

According to the Prophet he received the Revelation on Plural Marriage while he was working on the inspired revision of the Bible. Joseph B. Nobel testified that the Prophet had told him this in a speech which he gave at the Quarterly Conference of Davis County Stake, held on the 11th of June 1883:

¶ Elder Joseph B. Noble next addressed the conference. He stated that the Prophet Joseph told him that the doctrine of celestial marriage was revealed to him while he was engaged on the work of translation of the Scriptures, but when the communication was first made the Lord stated that the time for the practice of that principle had not arrived. (***Millennial Star*** Vol 45: <16 July 1883> 454–455)

It is significant that both the Johnson family and Joseph B. Noble testified, that at the time the Prophet received his first revelation on Plural Marriage, he was instructed that the time for its practice had not yet come. This is significant, because in the same month that the Prophet received the revelation on Plural Marriage (i.e. March 1831), he also received another

revelation wherein it was declared that "marriage is ordained of God", and that it was lawful for a man to have ***"one wife"***. This revelation was given in response to the doctrine of the "Shaking Quakers" who were advocating a doctrine of "Celibacy":

> And again, verily I say unto you, that whoso forbiddeth to marry is not ordained of God, for marriage is ordained of God unto man. Wherefore, it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; (D&C 49: <March 1831> 15–16)

In substance this revelation repeats in a mild way, what was already stated in far harsher terms in the Book of Mormon. (Jacob 2:22–35) However unlike the Book of Mormon, this revelation does not open the door for the possibility of the introduction of Plural Marriage in the future (Jacob 2:30, 23). In March of 1831 the Prophet received a Revelation on Plural Marriage, and according to the sources, at the time when he received it, he was told that it was not yet time for its practice. In keeping with this directive, in the same month he also received another revelation declaring that "it is lawful . . . [for a man to] have one wife", though it must be acknowledged that it does not say "only one".

Again, as we have seen, the evidence argues hard for the idea that the Prophet's first revelation regarding the current practice of Plural Marriage was given during his work on the inspired revision. When the Prophet commenced his work on the Bible, he began at the beginning, in the book of Genesis and proceeded to work his way through, chapter by chapter. In June of 1830, he received the introductory revelation to Genesis (Moses chapter 1). In September of that same year he began working on Genesis chapter 1, and by December he had completed his work up to and including the end of Genesis chapter 5. Commencing again in the month of February 1831, he began to work on Genesis chapter 6, and by March 7th, 1831, he had completed his work up to Genesis chapter 24 verse 41. Not only so but probably he had read in Genesis chapter 25. This is significant, because it was when the Prophet began to work on Genesis chapter 16 that he came upon the story of Abraham taking Hagar as a Plural wife and their son Ishmael, and Genesis chapter 25 tells of another Plural Marriage into which Abraham entered with Keturah, and of the 6 sons which he was given through her. On top of this, Genesis chapters 17 and 18 record two visitations of God the Father to Abraham and Sarah, wherein they were both married and sealed together "**For All Time and Eternity**", and this too, through an "**Everlasting Covenant**" which the Father then and there entered into with Abraham and Sarah, and which promise and blessing was to be passed down to all future generations of their posterity after them. Indeed where it concerns "**Eternal Marriage**", Genesis 17 and 18 are the Golden Chapters of the Bible, for this is where the Abrahamic Covenant was

established by God with Abraham and Sarah — and this is where they were promised that their posterity would be as innumerable as the stars in the Heavens, or the sand upon the seashore. In keeping with this, when Latter-day Saints are Married for "**TIME AND ETERNITY**" in the Temple, they are not promised the blessings of "Peter, James and John", but rather ***"the Blessings of Abraham, Isaac and Jacob"*** — and Genesis chapters 17 and 18 are the chapters which tell of the "**ABRAHAMIC COVENANT**" upon which ***the blessings of Eternal Marriage*** and ***Eternal Family*** are predicated. Hence we have in Genesis 16 the subject of "Plural Marriage", and in Genesis 17 and 18, we have the doctrine of "**ETERNAL MARRIAGE**" — and as of March 7, 1831, the Prophet had finished his work on all three of these chapters.

Yet, all this notwithstanding, for reasons which I will demonstrate, I do not believe that the Prophet's initial 1831 revelation on marriage was about "Eternal Marriage", but rather "Plural Marriage". Indeed, even though there is no apparent break in continuity, it may be significant that after telling of Abraham's marriage to Hagar and the birth of their son Ishmael, the Prophet's "Old Testament Manuscript 1" skips from page number 37 to page number 40. Could it be that this is when and where the Prophet received his first Revelation on Plural Marriage, the content of which filled the better part of 2 pages — but upon later reflection he chose to leave it out, making it necessary to rewrite the flow of words to continue uninterrupted with a gap of 3 numbered pages? Where in the manuscript of the Joseph Smith Translation is the Prophet's revelation on Plural Marriage indicated, and where is the revelation — indeed, where are the missing pages?" To this it can honestly be said, "Who knows?" But one thing is for certain, Emma had the documents of the *Inspired Version* in her possession for many years, and we know what she did with the original manuscript of the Prophet's July 12th, 1843 Revelation on Plural Marriage — she burned it! Some have said that it was actually Joseph who burned it at Emma's insistence, but however this may be, it is of no consequence, for as Joseph well knew, another copy had already been made.

At the time the Prophet received his first revelation on Plural Marriage, paper and pen were there and Rigdon was present to write it down, for he was the Prophet's scribe. Are we to believe that notwithstanding the opportune time and preparation, that the revelation was not written?

Again, here is another thought: — As we shall see, it is easy to establish the idea that the 1831 Revelation on Plural Marriage could not possibly have been the same in all respects as the revelation which the Prophet dictated on July 12th, 1843. In view of this, as of 1843, it might not have been in keeping with the Prophet's current directive to reveal the original 1831 revelation in total, for as of 1843 the Sealing Powers had been Restored, and the doctrine

had been revealed in a more complete context. Not only so, but unlike in 1831, as of 1843 the Lord had *"commanded"* its practice.

According to the Prophet's own words, when he started to dictate his July 12th, 1843 Revelation on Marriage, he was not then receiving a new Revelation, but rather he was reciting an earlier revelation which he had received some time before — for as he then stated: "he knew the Revelation perfectly from beginning to end." (***Historical Record***, Vol VI: <May 1887> 225–226) This suggests that the Prophet had a copy of his 1831 revelation, and that he had read it and knew it well. Not only so, but the way Section 132 begins, fits in perfectly with this thought — namely that the Revelation on Plural Marriage was originally given in response to questions which the Prophet asked during his work on the new Translation of Genesis. Consider the following:

> ¶ Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham . . . and Jacob, as also . . . David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines — Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. (D&C 132:1–2)

To be sure, the two passages quoted above fit in well with the testimony which has already been presented — namely that the Prophet received the Revelation on Plural Marriage while working on the inspired revision of the Bible. However there is a great deal of other material in the Prophet's 1843 revelation that does not fit into this scenario. Indeed some of the content to be found in section 132 has to do with personal matters between Joseph and Emma, some of which were taking place on the very day the revelation was dictated.† Not only so but the Prophet's 1831 revelation stated that it was not yet time for the Practice, while section 132 commands the practice. Again, though the word "Celestial" is not to be found in Section 132, still in keeping with section 131, it is commonly understood that Section 132 is a Revelation on "Celestial" Marriage. Yet the Prophet could not have received a revelation on "Celestial" Marriage, as per se, in 1831, for according to his history, he did not yet know that the "Celestial Kingdom" existed, much less the Highest Degree thereof (D&C 131:1–4; 88:29), nor would he learn of these things for the better part of a year yet to come, when on the 16th of February 1832, he would receive the Vision of the 3 Degrees of Glory (D&C 76).

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†A good example of this is verse 57 which has to do with events and issues that were taking place on the very day the Revelation was recorded, on July 12th, 1843.

The Prophet Joseph Smith had many city lots in Nauvoo that were deeded in

his name. In her wrath, Emma demanded that Joseph transfer the title deeds of the unencumbered city lots, which he held in his name to her name. Joseph acquiesced to Emma's demands, and on July 12th, 1843, which was the day the revelation under question was recorded, the Prophet directed his clerk to make out the documents to transfer the title of many properties in Nauvoo into Emma's name. The documents were made out and dated "July 12th, 1843", but on that same day, and before the deeds were filed at the county seat in Carthage, the Prophet received the revelation on Plural Marriage, wherein he was directed of the Lord *not to make the transfer.* This is the meaning of verse 57. Consider the following:

> And again, I say, let not my servant Joseph put his property out of his hands, lest an enemy come and destroy him; for Satan seeketh to destroy; for I am the Lord thy God, and he is my servant; and behold, and lo, I am with him, as I was with Abraham, thy father, even unto his exaltation and glory. (D&C 132:57)

Because of the directive given to the Prophet as stated in the above Revelation, the transfer of title for the properties mentioned above were not filed at the County seat, nor were they given into her possession. Yet this notwithstanding, they were not destroyed, and after the Prophet's murder, Emma got into his secretary's face, and made a demand for them, whereupon Clayton appealed to President Young and Kimball for direction. Still hoping that she might stay in the Church, President Young attempted to conciliate Emma's feelings, by acquiescing to her demands, which as the future proved, was to no avail. After receiving the documents, Emma had them filed at the county seat in Carthage, when they were recorded in their books and where they can be seen to this day. But what is interesting in all this is that the date for the transfer of the properties is not listed by the date when the County received them at Carthage, but rather, by the date when the Prophet had the documents made out, on July 12th 1843.

Again, there are a number of verses in section 132 which speak of Eternal Family and the Sealing Keys, and the existence of a "One Man Office in the Priesthood", which the Prophet held as of the time the Revelation was dictated in 1843.[‡] Nevertheless the Prophet did not hold those keys or that office in 1831 — for as of that time, it would be another 5 years yet to come, before those Keys would be Restored by Elijah in the Kirtland Temple (D&C 110:16).[♣]

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‡For a treatment on this subject, see: Fred C. Collier, "The One Anointed and Appointed — That One Man Office In the Priesthood", published in ***Doctrine of the Priesthood*** Vol 10: <January 1993> No. 1

♣It is significant that according to the Prophet's history, he did in fact receive certain "Sealing Keys" at the time the Apostolic Priesthood was Restored by Peter James and John, in July of 1830, and that through these keys, certain Sealing Blessings were administered to the worthy Saints by those holding the High Priesthood. In the beginning (i.e. June 1831) the "High Priests" or those holding the "High Priesthood", or "High Priests" in the "Melchizedek Priesthood", were given authority to exercise these "Sealing Keys". However later, with the Restoration of the office of Church and Stake Patriarchs in the "High Priesthood" in December of 1833, these "Sealing Keys" were relegated to the office of Church and Stake Patriarchs. In keeping with this, according to the Prophet's history, these keys were not sufficient to seal families together into an Eternal Family unit. (For a treatment on this subject, see: Fred C. Collier, "Analyzing the Different Orders of the Patriarchal Priesthood", published in ***Doctrine of the Priesthood*** Vol 7: <August 1991> No. 8) According to the Angel Moroni, who appeared to Joseph on the 21st of September, 1823, the "Priesthood" which pertained to this work, would be "revealed" to the Prophet Joseph Smith "by the hand of Elijah the Prophet", and it would be through the Keys of the Priesthood which would then be Restored, that "the Promises which had been made to the Fathers" (i.e. the Patriarchs of Israel, or Abraham, Isaac and Jacob), would be "planted in the hearts of their children", and that at that time "the hearts of the children would turn to their fathers" in the hope of receiving the Promised Blessings (PGP, JSH 1:36–39; D&C 2:1–3). This is also the substance of the Prophecy in Isaiah, wherein the righteous are admonished: "Hearken to me, ye that follow after righteousness, ye that seek Yahweh: look unto the rock whence

ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you". (Isaiah 51:1–2)

In keeping with the above prophecy of Isaiah, together with that of Malachi (Mal 4:5–6) and Moroni, Elijah appeared to the Prophet Joseph Smith in the Kirtland Temple, on the 3rd of April 1836, at which time the Fulness of the Patriarchal Priesthood was Restored. This event is recorded as follows in the Doctrine and Covenants:

After this vision had closed, another great and glorious vision burst upon us; for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said: Behold, the time has fully come, which was spoken of by the mouth of Malachi — testifying that he [Elijah] should be sent, before the great and dreadful day of the Lord come — To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse — Therefore, the keys of this dispensation are committed into your hands; and by this ye may know that the great and dreadful day of the Lord is near, even at the doors. (D&C 110:13–16)

The following commentary regarding the Sealing Keys of Elijah is taken from a speech that was given by the Prophet Joseph Smith:

A Discourse delivered by the Prophet Joseph Smith, at the stand by the Temple in Nauvoo Illinois, on Sunday morning, March 10, 1844.

The following is a new amalgamation, composed by Fred C. Collier from six separate accounts, which were reported by Wilford Woodruff, James Burgess, Franklin D. Richards, Willard Richards, Thomas Bullock and John Solomon Fullmer. These separate accounts have all been published in ***The Words of Joseph Smith*** 327–336.

Frost in the night, [a] most beautiful day. A large assembly of the Saints met [in the morning] at the stand by the Temple and were addressed by Joseph the Priest and [his brother] Hyrum. [The Prophet] spoke upon one of the most important and interesting subjects ever presented to the Saints, and the principles presented were of the greatest importance to be understood. [He] spoke concerning the Work and Calling, Spirit and Powers of Elias, Elijah and Messiah, clearly defining the offices of the three personages [and] showing the difference between [them]. The following is a synopsis of the discourse.

Editor's Note: It is significant that the first preliminary meeting for the organization of the Council of Fifty was held on the same day that the Prophet gave this speech — indeed, there is more than a little pertaining to the Council of Fifty and its Kingdom to be found in the pages that follow.

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THE SEALING POWER OF THE KINGDOM — ENDOWMENTS OF THE FULNESS OF THE PRIESTHOOD — ORDINANCES BELONGING TO THE KINGDOM OF GOD

Now for Elijah — the Spirit, Power and Calling of Elijah is that ye have Power to hold the Keys of the Revelations, Ordinances, Oracles, Powers and Endowments of the Fulness of the Melchizedek Priesthood and of the Kingdom of God on the Earth, and to Receive, Obtain and Perform all the Ordinances Belonging to the Kingdom of God. The Spirit of Elijah is that degree of Power which holds the Sealing Power of the Kingdom, to Seal the hearts of the fathers unto the children and the hearts of the children unto the fathers, even those [fathers] who are in Heaven. Malachi says, I will send Elijah before the great and dreadful day of the

Lord come, and He shall turn the hearts of the fathers to the children and the hearts of the children to the fathers, lest I come and smite the Earth with a curse (Malachi 4:5–6).

Vicarious Work for the Dead
—The Keys of the Kingdom of Jehovah —

Now what I am after is the Knowledge of God and I take my own course to obtain it. What are we to understand by this in the last days? In the days of Noah, God destroyed the world by a flood (Gen. chapt. 8) and He promised to destroy it by fire in the last days (Malachi 4:1). But before it took place, Elijah should first come and turn the hearts of the fathers to the children and etc. Now comes the point, what is this Office and Work of Elijah? It is one of the greatest and most important subjects that God has revealed! He should send Elijah to Seal the children to the fathers and the fathers to the children. Now was this merely confined to the living, to settle difficulties with families on Earth? By no means, it was a far greater work. The Spirit of Elijah is the Sealing Power to Seal the hearts of the fathers to the children and the children to the parents, not only on Earth but [also] in Heaven — both the living and the dead to each other. The [ordinance of] baptism for the dead and the [other Temple] Ordinances are to be administered by us for them. Elijah what would you do if you were here — would you confine your work to the living alone? No! I would refer you to the scriptures where the subject is manifest, for Paul says: God having provided some better thing for us, that they without us could not be made perfect (Heb. 11:40) nor can the Saints of the last days be made perfect without them — neither the fathers without the children nor the children without the fathers. I wish you to understand this subject for it is important and if you will receive it, this is the Spirit of Elijah, that we redeem our dead and connect ourselves with our fathers which are in Heaven and Seal up our dead to come forth in the First Resurrection. Here we want the Power of Elijah, to Seal those who dwell on Earth to those which dwell in Heaven. This is the Power of Elijah and the Keys of the Kingdom of Jehovah [i.e. the Eternal Family Kingdom of God the Father].

Power to Seal on Earth and in Heaven
— Sufficient to Make Our Calling and Election Sure —

Let us suppose a case — suppose the great God who dwells in Heaven, should reveal Himself to Father Cutler here by the opening of the heavens and tell him, I offer up a decree that whatsoever you Seal on Earth with your decree, I will Seal it in Heaven. You have Power then, can it be taken off? No! Then what you Seal on Earth by the Keys of Elijah is Sealed in Heaven. This is the Power of Elijah, and this is the difference between the Spirit and Power of Elias and Elijah, for while the Spirit of Elias is a forerunner, the Power of Elijah is sufficient to Make our Calling and Election Sure, and the same doctrine where we are exhorted to [leave the principles of the doctrine of Christ, and] go on unto perfection; not laying again the foundation of repentance from dead works, [and of faith toward God, of the doctrine of baptisms, and] of laying on of hands, [and of] resurrection of the dead, [and of eternal judgement] (Heb. 6:1–2). (See forthcoming issue of ***Doctrine of the Priesthood*** for the whole text of this Discourse; see also ***TPJS*** 337–338)

Again, on the 3rd of April 1836, not only did Elijah appear, but so also did the Prophet Moses and the Patriarch Noah, and in both instances Keys were Restored that had to do with the Restoration of the House of Israel, for Moses Restored the "Keys to the Gathering of Israel" and Elias or Noah *(D&C 27:6–7; Luke 1:19;* ***TPJS*** *157;*

For a treatment on Noah being the "Elias" that appeared to the Prophet Joseph Smith in the Kirtland Temple, see Fred C. Collier, "Priesthood and the Law of Succession", published in ***Doctrine of the Priesthood*** *Vol 1 No. 5: <1978> 9–34)* Restored "The Gospel of the Dispensation of Abraham", all of which had to do with the Everlasting Covenant which God the Father made with Abraham, Isaac and Jacob and their Posterity after them (Gen 17 & 18). Consider the following:

> After this vision closed, the heavens were again opened unto us; and Moses appeared before us, and committed unto us the keys of the gathering of Israel from the four parts of the earth, and the leading of the ten tribes from the land of the north. After this, Elias appeared, and committed the dispensation of the gospel of Abraham, saying that in us and our seed all generations after us should be blessed. (D&C 110:11–12)

It would be through the Restoration that was affected by Noah and Elijah in 1836, that the Prophet would learn of the Ordinances and Covenants which were associated with Eternal Family, and all of the above forms an integral part of the 1843 Revelation. There is therefore a great deal in the 1843 Revelation that does not fit into the historical context of 1831. Consequently, it is safe to assume that the Prophet's March 1831 revelation on Marriage was about "Plural Marriage" and not about "Celestial Marriage", or even "Eternal Marriage". Indeed, Hagar was a Concubine who was given to Abraham to be his wife (Gen 16:3), but as it states in Genesis 17, even though Hagar's marriage to Abraham was blessed by God, still neither Hagar nor her son were included in the "Everlasting Covenant" which God made with Abraham, for this blessing was reserved exclusively for Abraham's marriage with Sarah and her offspring (Gen 17:18–21). Consequently years later, both Hagar and her son would be sent away.

Again, it is important to recognize, that while it is true Abraham had three wives, yet according to Genesis, of his three wives, only Sarah was sealed to Abraham for all Time and Eternity in the New and Everlasting Covenant of Celestial Marriage. Again in the case of Isaac, it is true that he and his wife Rebecca were married for Time and Eternity in the same "Everlasting Covenant" which the Father made with Abraham and Sarah (Gen 17:19, 21; 21:10, 12), yet so far as the record contained in Genesis is concerned, Isaac was a Monogamist, for he had neither Plural Wives nor Concubines. *(This is significant, yet it is also significant that both of Isaac's Sons, which constituted the some total of his posterity <unless that is, Isaac had other children and families who are not mentioned in the Bible> entered into and lived in Plural Marriage. It is possible that Isaac had other wives and children who are not mentioned in the Bible, but aside from verse 1 and 37 in section 132, there is nothing coming from the Prophet Joseph Smith that would suggest that he did.)* This is in contrast to Jacob, who had 4 wives, 2 of whom were concubines, but none of whom were sent away, and all four of whom bore children under the "Covenant", and all four of whom had sons that became numbered among the 12 Patriarchs, whose descendants became

the Twelve Tribes of Israel, and the Eternal Family of Abraham. That this is so is demonstrated in the picture of Prophecy as portrayed in the Revelation of John, where it states that the "Holy City", the "New Jerusalem" that shall "descend from God out of heaven" will be filled with the Exalted/Eternal families of the Twelve Tribes of Israel (Rev 21:1–12; 7:2–17; 14:1–5). In conclusion then, it is important to realize that while it is true that Abraham, Isaac and Jacob were all "Eternally Married", that according to the record as contained in the Bible, they were not all "Plurally Married", and that while it is true Abraham was "Plurally Married", yet according to the record in Genesis, he was not "Eternally Plurally Married"! Yet notwithstanding this fundamental difference, when in the process of dictating the 1843 Revelation, the Prophet intertwined the substance of the 1831 Revelation on "Plural Marriage", with the substance of the 1836 revelation on "Eternal Marriage", and for this reason the introductory question to the Prophet's 1843 Revelation is not wholly consistent with the record in Genesis which it cites:

> Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob. . . as touching the principle and doctrine of their having many wives and concubines — Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. (D&C 132:1–2)

Again, according to the Bible, Abraham, Isaac and Jacob were not all Plurally Married, though they were all "Eternally Married", which interestingly enough, becomes the whole subject of the verses that immediately follow the introductory question. As written then, the above passage can be misleading, for it suggests that Plural Marriage and Celestial or Eternal Marriage are the same thing, when in fact, what is written in Genesis would argue for the idea that this is not ***always*** the case.

In summery, we must come to the conclusion that the Prophet's 1843 Revelation on Marriage is a composition, that is based on at least 3 different Revelations: 1st the Prophets 1831 Revelation on Plural Marriage — 2nd, the Revelation regarding the Abrahamic Covenant, and Eternal Family and Eternal Marriage as revealed through Moses, Noah and Elijah — and 3rd, the revelation regarding personal matters between Joseph and Emma, which he received on the day the revelation was dictated.

There is just one other question in connection with all this that is worthy of attention. Namely, how long did Joseph wait after receiving the March 1831 revelation on Plural Marriage before he endeavored to enter into its practice. To this there is no certain answer, and yet there is an obscure or guarded passage in a revelation which the Prophet received on the 6th of May 1833, which when recognized for what it is, throws considerable light upon this subject:

And now, verily I say unto Joseph Smith, Jun. — You have not kept the commandments, and must needs stand rebuked before the Lord; Your family must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place. (D&C 93:47–48)

Who could this passage have been addressed to? Who was in the Prophet's family as of May 1833? As of this time, the Prophet's son Joseph III was a 6 month old Baby. Obviously the above passage is not addressed to the Baby. Who else could this passage have been addressed to. Aside from the Baby, Emma was the only other person in Joseph's family. Bearing this in mind, this passage states that "Joseph had not kept the commandments", and therefore he "must needs stand rebuked before the Lord". What commandment had Joseph not kept? He had not yet entered into Plural Marriage, as he had been COMMANDED ***in a former revelation,*** and for this he stands "rebuked before the Lord." Following this, the next passage states: "Your family [that is Emma] must needs repent and forsake some things". What things must Emma repent of, and what "things" must Emma "forsake"? She must repent of her "unbelief" and "forsake" the "false traditions of her fathers" regarding "Monogamy", which are referred to in verse 39 (***TPJS*** 321, 331; ***WJS*** 246–247). What else does this passage say? Emma must "give more earnest heed unto Joseph's sayings". But to which sayings of Joseph must Emma "give more earnest heed"? She must accept Joseph's sayings and teachings regarding "Plural Marriage". And what is the consequence if she does not? The consequence is that she will be "removed out of . . . [her] place" as the Prophet's wife. In these passages we have a command from the Lord rebuking Joseph for being slow in following the Lord's directive regarding Plural Marriage. It is also possible that the same revelation directed the Prophet's counselors, Sydney Rigdon and Frederick G. Williams to enter into the Practice.

Again not only does this revelation inform us that the Prophet had received a Commandment from God to enter into Plural Marriage prior to May 6th, 1833, but it also reveals that Emma had been informed of it, and that she was slow in accepting it. In any case, in keeping with the commandment of the Lord, shortly afterwards the Prophet entered into a Marriage with Fanny Alger, who became the Prophet's first plural wife — and all this too, with the knowledge and consent of Emma. Consequently Fanny Alger moved into the Prophet's home, where she continued to live for several years with Joseph and Emma, until her pregancy became too revealing. Mosiah Lyman Hancock states that the marriage occured shortly before March 29, 1833 (Mosiah Lyman Hancock Autobiography, CHO, SLC, Ut.), but the Prophet's revelation, wherein he is rebuked for not having "kept the commandments", is dated 5 weeks later, on May 6. It could be that Hancock was wrong on his date — but it is also possible that the Prophet's revelation was a composition of more than one revelation, with the final date of May 6 being when the composition was completed.

Part 12

A Revelation or Testimony dictated through the Prophet Joseph Smith at Hiram, Portage Co., Ohio, on the 3rd of November 1831. (***History of the Church*** *1:226; see also* ***The Joseph Smith Papers Revelations and Translations Manuscript Revelation Books Facsimile Edition****, p. 215*)

1 The Testimony of the witnesses to the Book of the Lord's Commandments, which He gave to His Church through Joseph Smith, Jun., who was appointed by the voice of the Church for this purpose;

2 We the undersigners feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the Earth & upon the Islands of the Sea, that God hath borne record to our souls, through the Holy Ghost, shed forth upon us, that these commandments are given by inspiration of God, & are profitable for all men, & are verily true.

3 We give this testimony unto the world, the Lord being our helper; & it is through the grace of God, the Father, & His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always, that the children of men may be profited thereby. Amen.

Signed: *Joshuea Fairchild, Peter Dustine, Newel Knight, Levi Hancock never to be erased, Thomas B. March, Sidney Rigdon, Orson Hyde, Wm. E. Mclellin, Luke Johnson, Lyman Johnson, Reynolds Cahoon, John Corrill, Parley Pratt, Harvey Whitlock, Lyman Wight, John Murdock, Calvin Beebe, Zebedee Coltrin.*

Part 13

*A Revelation given at Hiram, Portage Co, [Ohio], on Nov 11th, 1831. (****The Joseph Smith Papers Revelations and Translations Manuscript Revelation Books Facsimile Edition*** *<2009> pp. 217–219)*

1 To the Church of Christ in the Land of Zion, in addition to the Church Laws respecting Church business;

2 Verily I say unto you, saith the Lord of hosts, there must needs be presiding Elders to preside over those who are of the office of an Elder:

3 And also Priests over those who are of the office of a Priest;

4 And also Teachers over those who are of the office of a Teacher, in like manner, and also the deacons;

5 Wherefore from Deacon to Teacher, & from Teacher to Priest, & from Priest to Elder; severally as they are appointed, according to the Church Articles & Covenants:

6 Then cometh the high Priesthood, which is the greatest of all:

7 Wherefore it must needs be that one be appointed of the high Priesthood to preside over the Priesthood. And he shall be called President of the high Priesthood of the Church;

8 Or in other words the Presiding High Priest over the High Priesthood of the Church;

9 From the same cometh the administering of ordinances & blessings upon the Church, by the Laying on of the hands:

10 Wherefore the office of a Bishop is not equal unto it; for the office of a Bishop is in administering all temporal things:

11 Nevertheless a Bishop must be chosen from the high Priesthood, that he may be set apart unto the ministering of temporal things, having a knowledge of them by the Spirit of Truth;

12 And also to be a Judge in Israel, to do the business of the Church, to sit in Judgement upon transgressors, upon testimony as it shall be laid before him, according to the Laws, by the assistance of his councillors whom he hath chosen or will choose among the Elders of the church.

13 Thus shall he be a judge even a common judge among the inhabitants of Zion until the borders are enlarged, & it becomes necessary to have other Bishops or judges.

14 And inasmuch as there are other Bishops appointed, they shall act in the same office.

15 And again, verily I say unto you, the most important business of the church, & the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the judge, it shall be handed over, and carried up unto the Court of the church before the President of the high Priesthood;

16 & the president of the Court of the high priesthood shall have power to call other high priests, even twelve to assist as counsellors, and thus the president of the high priesthood, & his councillors, shall have power to decide upon testimony, according to the laws of the church;

17 And after this decision it shall be had in remembrance no more before the Lord;

18 For this is the highest court of the church of God & a final decision upon controversies,

19 there is not any person belonging to the church who is exempt from this court of the church:

20 And inasmuch as the president of the high priesthood shall transgress, he shall be had in remembrance before the common court of the church, who shall be assisted by twelve counsellors of the high Priesthood,

21 & their decisions upon his head shall be an end of controversy concerning him.

22 Thus none shall be exempt from the justice & the Laws of God, that all things may be done in order, & in solemnity before me, according to truth & righteousness. Amen.

23 A few more words in addition to the Laws of the church.

24 And again, verily I say unto you, the duty of a president over the office of a Deacon, is to preside over twelve Deacons, to set in council with them, & to teach them their duty, edifying one another as it is given according to the covenants.

25 And also the duty of the president over the office of the Teachers,

is to preside over twenty four of the Teachers, & to set in council with them, teaching them the duties of their office as given in the covenants.

26 Also the duty of the president over the priesthood [of Aaron], is to preside over forty eight priests, & to set in council with them, & to teach them the duties of their office, as given in the covenants.

27 And again the duty of the president over the office of the Elders, is to preside over ninety six Elders, & to set in council with them, & to teach them according to the covenants.

28 And again the duty of the president of the office of the High Priesthood, is to preside over the whole church, & to be like unto Moses.

29 Behold here is wisdom: yea, to be a Seer, a revelator, a translator, & a prophet, having all the gifts of God, which he bestoweth upon the head of the church:

30 Wherefore now let every man learn his duty, & to act in the office in which he is appointed, in all diligence.

31 He that is slothful shall not be counted worthy to stand. And he that learneth not his duty, & sheweth himself not approved, shall not be counted worthy to stand; even so: Amen.

Part 14

A Revelation given to Lincoln Haskins through Joseph Smith at Hiram, Ohio, on February 27, 1832. (Kirtland Revelation Book p. 10, Joseph Smith Collection, Church Historians Office)

1 Behold thus saith the Lord unto you my servants, that I have chosen Lincoln [Haskins] to be a servant unto me.

2 Wherefore verily I say unto you, let him be ordained and receive the articles and covenants which I have given unto you and some of the commandments that he may go forth and proclaim my gospel whithersoever I will send him in the congregation of the wicked.

3 And inasmuch as he is faithful I will prosper him. Even so, Amen.

Part 15

A Revelation on the Duty of Bishops, given through Joseph Smith in March 1832. (Newel K. Whitney Papers, B.Y.U. Library)

1 Verily thus saith the Lord unto you my servant Sidney and Joseph:

2 I reveal unto you for your own profit and instruction concerning the Bishops of my Church —

3 What is their duty in the Church.

4 Behold, it is their duty to stand in the office of their Bishopric and to fill the judgment seat which I have appointed unto them — to administer the benefits

of the Church or the overplusses of all who are in their stewardships, according to the commandments as they are severally appointed.

5 And the property or that which they receive of the Church is not their own but belongeth to the Church.

6 Wherefore it is the property of the Lord and it is for the poor of the Church, to be administered according to the law —

7 For it is the will of the Lord that the Church should be made equal in all things.

8 Wherefore the Bishops are accountable before the Lord for their stewardships, to administer of their stewardship (in the which they are appointed by commandment jointly with you my servants) unto the Lord, as well as you my servants or the rest of the Church, that the benefits of all may be dedicated unto the Lord, that the Lord's store house may be filled always, that ye may all grow in temporal as well as spiritual things.

9 And now verily I say unto you, the Bishops must needs be separated unto their Bishopric and judgment seats from [the] care of business,

10 But not from claim, neither from counsel.

11 Wherefore I have given unto you commandment that you should be joined together by covenant and bond —

12 Wherefore see that ye do even as I have commanded.

13 And unto the office of the Presidency of the High Priesthood I have given authority to preside with the assistance of his councilors over all the concerns of the Church.

14 Wherefore stand ye fast, claim your Priesthood in authority, yet in meekness —

15 And I am able to make you abound and be fruitful and you shall never fall —

16 For unto you I have given the keys of the kingdom and if you transgress not they shall never be taken from you.

17 Wherefore feed my sheep, even so, Amen.

Part 16

*A sample of [the] pure Language given by Joseph the Seer in March of 1832, as copied by Bro [John] Johnson [Sr.] (**The Joseph Smith Papers Revelations and Translations Manuscript Revelation Books Facsimile Edition** <2009> p. 265)*

NOTE: It is evident from what follows, that this Revelation was not completely recorded, probably because father Johnson failed to keep up with the Prophet's dictation. However, according to the testimony of one individual who was allowed by President Young to see it, apparently there is a more complete version of this revelation that was copied into the Prophet's Nauvoo Journal, "The Book

of the Law of the Lord", which is presently housed in the office vault of the First Presidency, in Salt Lake City. Evidently it is this other version which Orson Pratt cited in his 1855 discourse. (See Part 17.)

In the revelation that follows, the word "Ahman" as rendered below is actually spelled "Awman" in the original manuscript. I have transposed the spelling in order to harmonize it with the normalized spelling which was established by the Prophet in his later revelations (D&C 78:15, 20; 95:17; 107:53; 116:1; 117:8, 11). Strikeouts and bracketed words, as seen below are added by the editor for clarity.

This revelation is founded upon the premise that Fundamentally speaking, "God is a Spirit", just as it is stated in John 1:24 — that is God is "a Spirit" who is possessed of an Immortal Body of Flesh and Bone. In keeping with this, in this Revelation, the Prophet also includes the great Family of the Father's Children (who notwithstanding their Tabernacled state in the Flesh, are also Spirits) and who Collectively Speaking are Greater and Lesser Parts of the Composite Whole of the One Great God Ahman.

1 *Question:* What is the name of God in [the] pure Language

2 *Answer:* Ahman.

3 *Q:* [What is] the meaning of the pure word A[h]man?

4 *A:* It is the being which made all things in all its parts.

5 *Q:* What is the name of the Son of God.

6 *A:* The Son Ahman.

7 *Q:* What is the Son Ahman.

8 *A:* It is the greatest of all the parts of Ahman which is [in] the Godhead [or] the first born [Son of Ahman].

9 *Q:* What is man?

10 *A:* This signifies Sons Ahman, the human family [or] the children of men, [who constitute] the greatest [of all the] parts of Ahman'[s] Sons [excepting] the Son Ahman.

11 *Q:* What are Angels called in [the] pure language.

12 *A:* Ahman Ang[o]ls-men

13 *Q:* What are the meaning of these words.

14 *A:* [The angels are] Ahman's Ministering servants [who are] Sanctified [and] ~~who are~~ sent forth from heaven to minister for, or to Sons Ahman,

15 [Ahman Anglos-men constitute] the greatest [of all the] part[s] of Ahman ~~Son.~~ [excepting] Sons Ahman[,] Son Ahman[, and] Ahman.

Part 17

*A Revelation given through Joseph Smith in March of 1832, designating the proper names for God and the parts of God, as related by Orson Pratt, on February 18, 1855. (**Journal of Discourses** 2: <18 Feb 1855> 342; See also:*

"The Book of the Law of the Lord", Archives of the First Presidency, LDS Church, Salt Lake City, Utah)

1 There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is,

2 "What is the name of God in the pure language?"

3 The answer says, "Ahman."

4 "What is the name of the Son of God?"

5 Answer, "Son Ahman — the greatest of all the parts of God excepting Ahman."

6 "What is the name of men?"

7 "Sons Ahman," is the answer.

8 "What is the name of angels in the pure language?"

9 "Anglo-man."

10 This revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman and Ahman,

11 And that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman, and Ahman, showing that the angels are a little lower than man.

12 What is the conclusion to be drawn from this?

13 It is, that these intelligent beings are all parts of God

PART 18

A Revelation given through the Prophet Joseph Smith at Hiram, Ohio, on March 20, 1832. (Newel K. Whitney Papers, B.Y.U. Library; also Kirtland Revelation Book, p. 19, Joseph Smith Collection, Church Historians Office)

1 First — Shall we procure the paper required of our brethren in this letter, and carry it with us or not, and if we do, what moneys shall we use for that purpose?

2 It is expedient saith the Lord unto you, that the paper shall be purchased for the printing of the books of the Lord's commandments,

3 And it must needs be that you take it with you, for it is not expedient that my servant Martin should as yet go up unto the land of Zion.

4 Let the purchase be made by the Bishop. If it needs must be by hire, whatsoever is done let it be done in the name of the Lord.

5 Second — Shall we finish the translation of the New Testament before we go to Zion, or wait till we return?

6 It is expedient, saith the Lord, that there be no delays,

7 And this, saith the Lord, is for the greatest good and benefit of the church, wherefore omit translating for the present time.

Part 19

Teachings of the Prophet Joseph Smith, expounding upon Section 88 of the Doctrine and Covenants, given (probably) shortly after December 27th, 1832. (Orson Hyde Note Book, B.Y.U. Library)

1 Revelation to the Elders saying he would confer another comforter upon them even the same that is mentioned by my servant John.

2 Now the word *another* implies more than one,

3 The Holy Ghost is called a comforter and is given by the laying on of hands

4 But there is *another* one that is spoken of even the spirit of *truth*, and Jesus says I am the *truth*

5 And he told them that the world could not receive this spirit of truth for they could not see him, neither know him, but ye know him; for he dwelleth with you (John 14:17), and shall be in you —

6 In verse 18 he says I will not leave you comfortless, I will come unto you & I will be in you — (Verse 23) . . . I go away & come again unto you, and will make my abode with you —

7 What is the spirit of promise?

8 *Answer*, it is the *earnest* of our inheritances until the redemption of the purchased possession & etc. — Eph 1st, 13 & 14.

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Part 20

A Revelation given to Frederick G. Williams, through the Prophet Joseph Smith, in Ohio, on January 5, 1833. (Joseph Smith Collection, Letters 1834, Church Historians Office)

Note: The manuscript of this revelation was dated one year late — that is it was dated January 5, 1834, when it should have been dated January 5, 1833. I failed to notice this in the first two editions of this book, and for this reason, it was printed out of historical sequence, under the date given in the manuscript, rather than its correct date.

1 Behold I say unto you my servant Frederick G. Williams. Listen to the word of Jesus Christ your Lord and your Redeemer:

2 Thou hast desired of me to know which would be of the most worth unto you. Behold, blessed art thou for this thing.

4 Now I say unto you, my servant Joseph Smith Jr. is called to do a great work and hath need that he may do the work of translation for the salvation of souls.

5 Verily, verily, I say unto you, thou art called to be a counselor and scribe unto my servant Joseph.

6 Let thy farm be consecrated for the bringing forth of the revelations, and thou shalt be blessed, and lifted up at the last day. Even so. Amen.

PART 21

*A Song, sung by the gift of tongues and translated, on February 27, 1833. (**Kirtland Revelation Book**, pp. 48–49, Joseph Smith Collection, Church Historians Office)*

NOTE: The manuscript leaves no indication as to who received or translated this song. The reason it is included in this collection is because it was recorded in the Kirtland Revelation Book. The manuscript from which it is taken is almost totally devoid of punctuation.

1 Age after age has rolled away, according to the sad fate of man — countless millions forever gone.

2 At length the period of time has come that oft was seen by a prophetic eye and written, too, by all holy men inspired of the Lord, a time which was seen by Enoch of Old,

3 At a time when he stood upon the mount which was called the Mountain of God as he gazed upon nature and the corruption of man, and mourned their sad fate and wept and cried with a loud voice, and heaved forth his sighs, "Omnipotence, Omnipotence! O, may I see thee!"

4 And with his finger he touched his eyes and he saw heaven, he gazed on eternity and sang an angelic song and mingled his voice with the heavenly throng, "Hosanna! Hosanna! The sound of the trump!" around the throne of God echoed and echoed again, and rang and reechoed until eternity was filled with his voice.

5 He saw, yea, he saw and he glorified God, the salvation of his people, his city caught up through the gospel of Christ.

6 He saw the beginning, the ending of men; he saw the time when Adam his father was made, and he saw that he was in eternity before a grain of dust in the balance was weighed.

7 He saw that he emanated and came down from God. He saw what had passed and then was and is present and to come.

8 Therefore, he saw the last days, the Angel that came down to John, and the angel that is now flying, having the everlasting gospel to commit unto men —

9 Which in my soul I have received, and from death and bondage from the Devil I'm freed, and am free in the gospel of Christ.

10 And I'm waiting, and with patience I'll wait on the Lord. Hosanna! Loud sound the trump! Come Eternity, to ring Hosanna forever.

11 I'm waiting the coming of Christ, a mansion on high, a celestial abode, a seat on the right hand of God.

12 Angels are coming, the Holy Ghost is falling upon the saints and will continue to fall.

13 The Saviour is coming — yea, the Bridegroom — prepare ye, prepare! Yea the cry has gone forth, "Go, wait on the Lord!"

14 The Angels in glory will soon be descending to join you in singing the praises of God. The trump loud shall sound — the dark veil soon shall rend — heaven shall shake, the earth shall tremble, and all nature shall feel the power of God.

15 Gaze ye saints, gaze ye upon him — gaze upon Jesus — Hosanna! — loud sound the trump! — His Church is caught up!

16 Hosanna! Praise Him ye saints. They stand at His feet — behold they are weeping — they strike hands with Enoch of Old.

17 They inherit a city as it is written, the City of God. Loud sound the trump! They receive a Celestial crown. Hosanna! Hosanna! The Heaven of Heavens! And the heavens are filled with the praises of God. Amen.

Part 22

A Patriarchal Blessing given to Frederick G. Williams and Sidney Rigdon at Kirtland, Ohio, through the Prophet Joseph Smith, on November 19, 1833. (Joseph Smith Collection, Church Historians Office; See also ***Times & Seasons*** *Vol. 5: <1 Oct 1844> 662)*

1 Blessed be brother Frederick, for he shall never want a friend, and his generation after him shall flourish.

2 The Lord hath appointed him an inheritance upon the land of Zion;

3 Yea, and his head shall blossom, and he shall be as an olive branch that is bowed down with fruit. Even so. Amen.

4 And again, blessed be brother Sidney, also, notwithstanding he shall be high and lifted up, yet he shall bow down under the yoke, like unto an ass that croucheth beneath his burden, that learneth his master's will by the stroke of the rod; thus saith the Lord:

5 Yet, the Lord will have mercy on him, and he shall bring forth much fruit, even as the vine of the choice grape, when her clusters are ripe, before the time of the gleaning of the vintage;

6 And the Lord shall make his heart merry as with sweet wine, because of him who putteth forth his hand, and lifteth him up out of deep mire, and pointeth him out the way, and guideth his feet when he stumbles, and humbleth him in his pride.

7 Blessed are his generations; nevertheless one shall hunt after them as a man hunteth after an ass that has strayed in the wilderness, and straightway findeth him and bringeth him into the fold.

8 Thus shall the Lord watch over his generation, that they may be saved. Even so. Amen.

PART 23

Prayer for the Redemption of Zion, by the Prophet Joseph Smith Jr., written in Kirtland, Geauga Co., Ohio, December 10, 1833. (Joseph Smith Collection, Church Historians Office)

1 O my God! Thou who hast called and chosen a few, through thy weak instrument, by commandment, and sent them to Missouri — a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy saints, to be built up a holy city unto thyself;

2 And as thou hast said that no other place should be appointed like unto this, there fore, I ask thee, in the name of Jesus Christ, to return thy people, unto their houses and their inheritances, to enjoy the fruit of their labors;

3 That all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, be destroyed from off the face of the land.

4 And let a house be built and established unto thy name;

5 And let all the losses that thy people have sustained be rewarded unto them, even more than fourfold,

6 That the borders of Zion be enlarged forever; and let her be established no more to be thrown down;

7 And let all thy saints, when they are scattered like sheep, and are persecuted, flee unto Zion, and be established in the midst of her;

8 And let her be organized according to thy law; and let this prayer ever be recorded before thy face.

9 Give thy Holy Spirit unto my brethren, unto whom I write; send them angels to guard them, and deliver them from all evil;

10 And when they turn their faces towards Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance.

11 And may they depart from all their iniquities.

12 Provide food for them as thou dost for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein;

13 Give unto them friends in abundance, and let their names be recorded in the Lamb's Book of Life; eternally before thy face. Amen.

PART 24

A Patriarchal blessing given by the Prophet Joseph Smith to his Father, Joseph Smith Sr., at Kirtland, Ohio, on December 18, 1833. The blessing is preceded by a narration written by Oliver Cowdery, who also recorded the blessing. (Patriarchal Blessings Book, Vol. 1:8, typescript, Church Historians Office)

1 The following blessings by the spirit of prophecy, were pronounced by Joseph Smith, Jr., the First Elder, and first Patriarch of the Church:

2 For although his Father laid hands upon, and blessed the fatherless, thereby securing the blessings of the Lord unto them and their posterity, he was not the first elder,

3 Because God called upon his son Joseph, and ordained him to this power, and delivered to him the keys of the kingdom, that is, of authority and spiritual blessings upon the church, and through him the Lord revealed his will to the Church:

4 He was ministered unto by the angel, and by his direction, he obtained the records of the Nephites, and translated by the gift and power of God:

5 He was ordained by the angel John, unto the lesser or Aaronic Priesthood, in company with myself, in the town of Harmony, Susquehanna County, Pennsylvania, on Friday the 15th day of May, 1829:

6 After which we repaired to the water, even to the Susquehanna River, and were baptized: he first ministering unto me, and after, I to him.

7 But before baptism our souls were drawn out in mighty prayer, to know how we might obtain the blessings of baptism and of the Holy Spirit according to the order of God.

8 And we diligently sought for the right of the fathers and the authority of the Holy Priesthood, and the power to administer in the same;

9 For we desired to be followers of righteousness and the possessors of greater knowledge, even the knowledge of the mysteries of the kingdom of God.

10 Therefore we repaired to the woods, even as our father Joseph said we should, that is, to the bush, and called upon the name of the Lord, and he answered us out of the heavens:

11 And while we were in the heavenly vision the angel came down and bestowed upon us this priesthood: and then, as I have said, we repaired to the water and were baptized.

12 After this we received the high and Holy Priesthood: but an account of this will be given elsewhere, or in another place.

13 Let it suffice that others had authority to bless, but after these blessings were given, of which I am about to write, Joseph Smith Sen. was ordained a president and patriarch under the hands of his son Joseph, myself, Sidney Rigdon, and Frederick G. Williams, presidents of the church.

14 These blessings were given by vision and the spirit of prophecy, on the 18th of December 1833, and written by my own hand at the time; and I know them to be correct and according to the mind of the Lord.

15 Thus spake the Seer, and these are the words which fell from his lips, while the visions of the Almighty were open to his view, saying:

16 Blessed of the Lord is my father, for he shall stand in the midst of his posterity and shall be comforted by their blessings when he is old and bowed down with years, and shall be called a prince over them, and shall be

numbered among those who hold the right of patriarchal priesthood, even the keys of that ministry:

17 For he shall assemble together his posterity like unto Adam; and the assembly which he called shall be an ensample for my father, for thus it is written of him:

18 Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah who were high priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing.

19 And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel.

20 And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head: A multitude of nations shall come of thee, and thou art a Prince over them forever.

21 So shall it be with my father: he shall be called a prince over his posterity; holding the keys of the patriarchal priesthood over the kingdom of God on earth, even the church of the Latter Day Saints,

22 And he shall sit in the general assembly of patriarchs, even in council with the Ancient of Days, when he shall sit and all the patriarchs with him, and shall enjoy his right and authority under the direction of the Ancient of Days.

23 And blessed also is my mother, for she is a mother in Israel, and shall be a partaker with my father in all his patriarchal blessings.

24 And blessed, also are my brothers and my sisters, for they shall yet find redemption in the house of the Lord, and their offerings shall be a blessing, a joy and a comfort unto them.

25 Blessed is my mother, for her soul is ever filled with benevolence and philanthropy; and not withstanding her age, she shall yet receive strength and be comforted in the midst of her house:

26 And thus saith the Lord, she shall have eternal life.

27 And again, blessed is my father, for the hand of the Lord shall be over him and he shall be full of the Holy Ghost; for he shall predict whatsoever shall befall his posterity unto the latest generation, and shall see the affliction of his children pass away, and their enemies under their feet:

28 And when his head is fully ripe he shall behold himself as an olive tree whose branches are bowed down with much fruit;

29 Behold the blessings of Joseph by the hand of his progenitor, shall come upon the head of my father and his seed after him, to the uttermost;

30 Even he shall be a fruitful bough; he shall be as a fruitful bough, even a fruitful bough by a well whose branches run over the wall,

31 And his seed shall abide in strength, and the arms of their hands shall be made strong by the hands of the mighty God of Jacob:

32 And the God of his fathers, even the God of Abraham, Isaac, and Jacob, shall help him and his seed after him:

33 Even the Almighty shall bless him with blessings of heaven above, and his seed after him; and the blessings of the deep that lieth under: and his seed shall rise up and call him blessed.

34 He shall be as the vine of the choice grape when her clusters are fully ripe: and he shall also possess a mansion on high, even in the celestial kingdom:

35 His counsel shall be sought for by thousands, and he shall have place in the house of the Lord; for he shall be mighty in the council of the elders:

36 And his days shall yet be lengthened out: and when he shall go hence he shall go in peace, and his rest shall be glorious, and his name shall be had in remembrance to the end. Amen.

Part 25

A Revelation given through Joseph Smith at Kirtland Ohio, on April 23, 1834. (Joseph Smith Collection, Church Historians Office)

Note: This Part is actually an excerpt of the same revelation that later became Section 104 in the Doctrine and Covenants. It can be found in the original manuscript to Section 104 between verses 59 and 60 as it is presently versified (see Kirtland Revelation Book, 105). For some reason when this revelation was first added to the canon of scripture this part of it was not included (see 1835 edition of the Doctrine and Covenants 243).

1 Therefore a commandment I give unto you, that ye shall take the Books of Mormon, and also the copyright, and also the copyright which shall be secured of the Articles and Covenants, in which covenants all my commandments which it is my will should be printed, shall be printed, as it shall be made known unto you;

2 And also the copyright of the New Translation of the Scriptures; and this I say that others may not take the blessings away from you, which I have conferred upon you.

Part 26

Revelation given through Joseph Smith at Kirtland, Ohio, on April 28, 1834. (Kirtland Revelation Book, p. 111, Joseph Smith Collection, Church Historians Office; see also ***The Joseph Smith Papers Revelations & Translations Manuscript Revelation Books Facsimile Edition*** *<2009> p. 639)*

1 Verily thus saith the Lord concerning the division and settlements of the United Firm:

2 Let there be reserved three thousand dollars for the right and claim of the Firm in Kirtland for inheritances

in due time, even when the Lord will;

3 And with this claim, to be had in remembrance when the Lord shall reveal it for a right of inheritance. Ye are made free from the Firm of Zion and the Firm in Zion is made free from the Firm in Kirtland: Thus saith the Lord. Amen.

PART 27

A Letter written by Oliver Cowdery concerning the Restoration of the Priesthood, written at Norton, Medina County, Ohio, on September 7, 1834. (***Times and Seasons*** *2: <1 Nov 1840> 200–202)*

1 Before leaving home, I promised, if I tarried long, to write; and while a few moments are now allowed me for reflection, aside from the cares and common conversation of my friends in this place, I have thought that were I to communicate them to you, might, perhaps, if they should not prove especially beneficial to yourself, by confirming you in the faith of the gospel, at least be interesting, since it has pleased our heavenly Father to call us both to rejoice in the same hope of eternal life.

2 And by giving them publicly, some thousands who have embraced the same covenant, may learn something more particular upon the rise of this church, in this last time.

3 And while the gray evening is fast changing into a settled darkness, my heart responds with the happy mil lions who are in the presence of the Lamb, and are past the power of temptation, in rendering thanks, though feebly, to the same Parent.

4 Another day has passed, into that, to us, boundless ocean, *eternity!* where nearly six thousand years have gone before; and what flits across the mind like an electric shock is, that it will never return!

5 Whether it has been well improved or not; whether the principles emanated from Him who "hallowed" it, have been observed; or whether, like the common mass of time, it has been heedlessly spent, is not for me to say — one thing I can say — It can never be recalled!

6 It has rolled in to assist in filling up the grand space decreed in the mind of its Author, till nature shall have ceased her work, and time its accustomed revolutions — when its Lord shall have completed the gathering of his elect, and with them enjoy that Sabbath which shall never end!

7 On Friday, the 5th, in company with our brother Joseph Smith Jr. I left Kirtland for this place (New Portage,) to attend the conference previously appointed.

8 To be permitted, once more, to travel with this brother, occasions reflections of no ordinary kind.

9 Many have been the fatigues and privations which have fallen to my lot

to endure, for the gospel's sake, since 1828, with this brother.

10 Our road has frequently been spread with the "fowler's snare," and our persons sought with the eagerness, of the Savage's ferocity, for innocent blood, by men, either heated to desperation by the insinuations of those who professed to be "guides and waymarks" to the kingdom of glory, or the individuals them selves!

11 This I confess, is a dark picture to spread before our patrons, but they will pardon my plainness when I assure them of the truth.

12 In fact, God has so ordered, that the reflections which I am permitted to cast upon my past life, relative to a knowledge of the way of salvation, are rendered "double endearing."

13 Not only have I been graciously preserved from wicked and unreasonable men, with this our brother, but I have seen the fruit of perseverance in proclaiming the everlasting gospel, immediately after it was declared to the world in these last days, in a manner not to be forgotten while heaven gives my common intellect.

14 And what serves to render the reflection past expression on this point is, that from his hand I received baptism, by the direction of the angel of God — the first received into this church, in this day.

15 Near the time of the setting of the Sun, Sabbath evening, April 5th, 1829, my natural eyes, for the first time beheld this brother. He then resided in Harmony, Susquehanna County Penn.

16 On Monday the 6th, I assisted him in arranging some business of a temporal nature, and on Tuesday the 7th, commenced to write the book of Mormon.

17 These were days never to be forgotten — to sit under the sound of a voice dictated by the inspiration of heaven, awakened the utmost gratitude of this bosom!

18 Day after day I continued, uninterrupted, to write from his mouth, as he translated, with the Urim and Thummim, or, as the Nephites would have said, "Interpreters," the history, or record, called "The Book of Mormon."

19 To notice, in even few words, the interesting account given by Mormon, and his faithful son Moroni, of a people once beloved and favored of heaven, would super- cede my present design:

20 I shall therefore defer this to a future period, and as I said in the introduction, pass more directly to some few incidents immediately connected with the rise of this church, which may be entertaining to some thousands who have stepped forward, amid the frowns of bigots and the calumny of hypocrites, and embraced the gospel of Christ.

21 No men in their sober senses, could translate and write the directions given to the Nephites, from the mouth of the Savior, of the precise manner in which men should build up his church, and especially, when corruption had spread an uncertainty over all forms and systems practiced among

men, without desiring a privilege of showing the willingness of the heart, by being buried in the liquid grave, to answer a "good conscience by the resurrection of Jesus Christ."

22 After writing the account given of the Savior's ministry to the remnant of the seed of Jacob, upon this continent, it was easily to be seen, as the prophet said would be, that darkness covered the earth and gross darkness the minds of the people.

23 On reflecting further, it was as easily to be seen, that amid the great strife and noise concerning religion, none had authority from God to administer the ordinances of the gospel.

24 For, the question might be asked, have men authority to administer in the name of Christ, who deny revelations? when his testimony is no less than the spirit of prophecy?

25 And his religion based, built, and sustained by immediate revelations in all ages of the world, when he has had a people on earth?

26 If these facts were buried, and carefully concealed by men whose craft would have been in danger, if once permitted to shine in the faces of men, they were no longer to us; and we only waited for the commandment to be given, "Arise and be baptized."

27 This was not long desired before it was realized. The Lord, who is rich in mercy, and ever willing to answer the consistent prayer of the humble, after we had called upon him in a fervent manner, aside from the abodes of men, condescended to manifest to us his will.

28 On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously looked for message, and the keys of the gospel of repentance!

29 What joy! what wonder! what amazement! While the world was racked and distracted — while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld — our ears heard.

30 As in the "blaze of days;" yes, more — above the glitter of the May Sun beam, which then shed its brilliancy over the face of nature!

31 Then his voice, though mild, pierced to the center, and his words, "I am thy fellow-servant," dispelled every fear.

32 We listened — we gazed — we admired! Twas the voice of an angel from glory—'twas a message from the Most High!

33 And as we heard we rejoiced, while his love enkindled upon our souls, and we were wrapped in the vision of the Almighty!

34 Where was room for doubt? No where: uncertainty had fled, doubt had sunk, no more to rise, while fiction and deception had fled forever!

35 But, dear brother think, further think for a moment, what joy filled our hearts and with what surprise we must have bowed, (for who would not have bowed the knee for such a blessing?) when we received under his hand the holy priesthood, as he said:

36 "Upon you my fellow servants, in the name of Messiah I confer this priesthood and this authority, which shall remain upon earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness!"

37 I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion:

38 But you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage.

39 No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as they were delivered by the power of the Holy Spirit!

40 Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave;

41 But one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior, from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind!

42 The assurance that we were in the presence of an angel, the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description,

43 And I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore in that day which shall never cease!

Part 28

A Revelation given through the Prophet Joseph Smith at Kirtland, Ohio, on December 5, 1834. (***History of the Church*** 2:177)

1 Verily, condemnation resteth upon you, who are appointed to lead my Church, and to be saviors of men; and also upon the Church;

2 And there must needs be a repentance and a reformation among you, in all things, in your examples before the Church and before the world, in all your manners, habits and customs, and salutations one toward another; rendering unto every man the respect due the office, calling, and priesthood whereunto I, the Lord, have appointed and ordained you. Amen.

PART 29

The Ordination of the Quorum of the Twelve and the Revelations and Blessings associated therewith, given at Kirtland, Ohio, between the 14th and 15th of February, 1835. (***Kirtland Council Minute Book*** pp. 70–84)

NOTE: The blessings and ordinations of those who did not endure to the end have been omitted.

1 ¶ This day a meeting was called of those who journeyed to Zion for the purpose of the foundation of its redemption last season with as many more of the brethren & sisters as felt disposed to attend.

2 President Joseph Smith Junr. presided over the meeting. After the congregation assembled, he arose and requested the attention and read the 15th chapter of John and said, let us endeavor to solemnize our mind that we may receive a blessing by calling on the Lord & said let us pray.

3 ¶ After an appropriate and affecting prayer was made, the brethren who went to Zion were requested to take their seats together in one part of the house by themselves.

4 President Smith arose and stated the reason why this meeting was called. It was this. God had commanded it and it was made known to him by vision and by the Holy Spirit.

5 He then gave a relation of some of the circumstances attending us while journeying to Zion, our trials, sufferings &c. &c.

6 He said God had not designed all this for nothing, but he had it in remembrance yet, and those who went to Zion with a determination to lay down their lives if necessary, it was the will of God that they should be ordained to the ministry and go forth to prune the vineyard for the last times, or the coming of the Lord which was nigh, even fifty six years should wind up the scene.

7 He said many things, such as the weak things, even the smallest and weakest among us shall be powerful and mighty and great things should be accomplished by you even from this hour.

8 He said you should begin to feel the whisperings of the Spirit of God, and the works of God shall begin to break forth from this time. You shall be endowed with power from on High.

9 ¶ President Smith then called upon all those who went to Zion to know if they were agreed with him in the statements which he had made, he said, if you are, arise upon your feet.

10 All arose upon their feet. He then called upon the balance of the congregation to know also, if they would sanction the movement. They all raised the right hand.

11 The names of those who went to Zion are as follows:

Joseph Smith Junr	1
F. G. Williams	2
Hyrum Smith	3

Martin Harris	4
Roger Orton	5
J. B. Smith	6
William Smith	7
Harvey Stanley	8
Jedediah Grant	9
Lyman Johnson	10
Lyman Sherman	11
Joseph Hancock	12
Brigham Young	13
Lyman Smith	14
H. C. Kimball	15
Lorenzo Booth	16
Zera S. Cole	17
Leonard Rich	18
Harrison Burgess	19
Alden Burdick	20
Hiram Winters	21
William F. Cahoon	22
Harpin Riggs	23
Libeus T. Coon	24
Nathan B. Baldwin	25
Benjamin Winchester	26
James L. Thompson	27
Henry Shibley	28
Burr Riggs	29
Lewis Robbins	30
Darwin Richardson	31
Joseph Young	32
Alexander Badlam	33
Solomon Angell	34
John Parker	35
Levi Hancock	36
Daniel Stevens	37
Bradford Elliott	38
Hyrum Stratton	39
David Elliotte	40
Luke Johnson	41
Almon Babbitt	42
Orson Hyde	43
Sylvester Smith	44
David W. Patten	45
Wm. Pratt	46
S. W. Denton	47
[Joseph] Bates Nobles	48
Elias Hutchings	49
Ezra Thayer	51
John Murdock	52
H[azen] Aldrich	53
J. Salisbury	54
P. Buchanan	55
P. P. Pratt	56

12 ¶A hymn was then sung for dismission (viz.) "Hark Listen to the Trumpeters They Call for Volunteers". President Hyrum Smith closed by prayer and dismissed for one hour.

13 ¶Met pursuant to adjournment & President Hyrum Smith opened the meeting by prayer.

14 President J. Smith Junr. arose and said — the first business of the meeting was for the three witnesses of the Book of Mormon to pray, each one and then proceed to choose twelve men from the Church as Apostles to go to all nations, kindred, tongue[s] and people.

15 The three witnesses united in prayer (viz.) Oliver Cowdery, David Whitmer & Martin Harris. These three witnesses were then blessed by the laying on of the hands of the Presidency.

16 They then according to a former commandment, proceeded to make choice of the Twelve.

17 The names are as follows:

Lyman Johnson	1
Brigham Young	2
H. C. Kimball	3
Orson Hyde	4
David W. Patten	5
Luke Johnson	6
Wm. E. McLellin	7
John F. Boynton	8
Orson Pratt	9

Wm. Smith	10
Thomas B. Marsh	11
Parley P. Pratt	12

18 Lyman Johnson, Brigham Young and H. C. Kimball came forward and the three witnesses laid their hands upon each ones head and prayed separately.

* * * * * *

BRIGHAM YOUNG'S BLESSING

The blessing of Brigham Young was as follows, that he should be strong in body, that he may go forth and gather the Elect preparatory to the great day of the coming of the Lord, and that he might be strong and mighty, declaring the tidings to nations that know not God, that he may add ten talents, that he may come to Zion with many sheaves. He shall go forth from land to land, from sea to sea and shall behold Heavenly Messengers going forth, & his life shall be prolonged, and the Holy Priesthood is confirmed upon thee, that he may do wonders in the name of Jesus, that he may cast out Devils, heal the sick, raise the dead, open the eyes of the blind, go forth from land to land and from sea to sea, and that heathen nations shall even call him God himself, if he did not rebuke them.

HEBER C. KIMBALL'S BLESSING

Heber C. Kimball'[s] blessing was in substance as follows. That he shall be made like unto those who have been blessed before him and be favored with the same blessings. That he might receive visions, the ministration of angels and hear their voices & even come into the presence of God. That many millions may be converted by his instrumentality. That Angels may waft him from place to place and that he may stand unto the coming of our Lord and receive a crown over in the kingdom of our Lord, that he be made acquainted with the day when Christ shall come, that he shall be made perfect in faith and that the deaf shall hear, the lame shall walk, the blind shall see, and greater things than these may he do, that he shall have boldness of speech before the nations and great power &c.

19 A hymn was then sung. "Glorious Things of Thee are Spoken". The congregation was then dismissed by J. Smith Junr.

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20 ¶ Sunday, Feb. 15th at 9 o'clock A.M. the congregation again assembled & President Cowdery arose and made some observations upon the nature of the meeting and then prayed unto the Lord for his assistance &c &c.

21 After which a number of certificates were read and accepted from brethren that recently returned from Zion.

22 Then President Cowdery called forward Orson Hyde, David W. Patten, and Luke Johnson and proceeded to their ordination & blessing.

ORSON HYDE'S BLESSING

Oliver Cowdery proceeded and called upon the Lord to smile upon him and that his faith shall be perfect, and that the blessings promised shall be realized. He shall be made mighty and be endowed with power from on High, and go forth to the nations of the earth to proclaim the gospel. That he shall escape all the pollutions of the world. The angels shall uphold him, and that he shall go forth according to the commandment, both

to Jew & Gentile and shall go to all nations, kingdoms and tongues. All who hear his voice shall acknowledge him to be a servant of God. He shall be equal in holding the Keys of the Kingdom. He shall stand on the earth and bring souls till Christ comes. We know that he loves thee, and may this thy servant be able to walk through pestilence and not be harmed. The powers of darkness shall have no ascending over him. He shall have power to smite the earth with pestilence, to divide waters and lead through the Saints. He shall go from land to land and from sea to sea. He shall be like unto one of the three Nephites.

David W. Patten's Blessing

O God, give this thy servant a knowledge of thy will. May he be like one of old who bore testimony of Jesus. May he be a new man from this day forth. He shall be equal with his brethren, the Twelve, and have all the qualifications of the Prophets before him. May his body be strong and never be weary. May he walk and not faint. May he have power over all diseases, and faith according to his desires. May the Heavens be opened upon him speedily, that he may bear testimony from knowledge, that he may go to nations and isles afar off. May he have a knowledge of the things of the Kingdom from the beginning and be able to tear down priestcraft like a lion. May he have power to smite his enemies before him with utter destruction. May he continue till the Lord comes. O Father we seal these blessings upon him, even so Amen.

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Kirtland, February 21st, 1835

23 Pursuant to adjournment, a meeting of the Church of the Latter Day Saints was held and proceeded as follows, (viz.) Meeting opened by prayer of President David Whitmer.

24 President O. Cowdery addressed the congregation briefly and then Elder Parley P. Pratt was called to the stand and ordained as one of the Twelve, by J. Smith Junr., D. Whitmer & O. Cowdery.

25 Parley P. Pratt's blessing as pronounced upon him by O. Cowdery [is as follows:]

Parley P. Pratt's Blessing

O Lord smile from Heaven upon this thy servant, forgive his sins, sanctify his heart and prepare him to receive the blessing. Increase his love for thee and for thy cause. Increase his intelligence, communicate to him all that wisdom, that prudence, and that understanding which he needs as a minister of righteousness and to magnify the Apostleship where unto he is called. May a double portion of that Spirit which was communicated to the disciples of our Lord & Saviour to lead them unto all truth, rest down upon him [and] go with him where he goes that nothing shall prevail against him. That he may be delivered from prisons, from the power of his enemies, and from the adversary of all righteousness. May he be able to mount up on wings as an Eagle, to run and not be weary, to walk and not faint. May he have great wisdom & intelligence and be able to lend them out through this thorny maze. Let sickness and death have no power over him. Let him be equal with his brethren in bringing many sons and daughters to glory, and many nations to a knowledge of the truth. Great blessings shall rest upon thee. Thy faith shall increase. Thou shalt have great power to prevail. The veil of the heavens shall be rolled up.

Thou shalt be permitted to gaze within it and receive instruction from on high. No arm that is formed and lifted against thee shall prosper, no power shall prevail, for thou shalt have power with God and shall proclaim His gospel. Thou wilt be afflicted, but thou shalt be delivered and conquer all thy foes. Thine office shall never be taken from thee. Thou shalt be called great. Angels shall carry thee from place to place. Thy sins are forgiven, and thy name [shall be] written in the Lamb's book of life. Even so Amen.

26 The following charge was then given P. P. Pratt by President O. Cowdery.

¶I am aware, dear brother, that the mind naturally claims something new, but the same thing rehearsed frequently profits us. You will have the same difficulties to encounter in fulfilling this ministry, that the ancient Apostles had. You have enlisted in a cause that requires your whole attention. You ought therefore to count the cost to become a polished shaft and then you must be sensible. [It] requires the labor of years and your station requires a perfect polish. It is required not merely to travel a few miles in this country, but in distant countries. You must endure much labor, much toil, and many privations to become perfectly polished. Your calling is not like that of the husbandman, to cultivate a stinted portion of the planet on which we dwell, and when heaven has given the former and the latter rain, and mellow autumn refined his fruit, gather it in and congratulate himself for a season in the remission of his toils, while he anticipates his winter evenings of relaxation and fireside enjoyment. That, dear brother, it is far otherwise with you. Your labor must be incessant and your toil great. You must go forth and labor till the great work is done. It will require a series of years to accomplish it, but you will have this pleasing consolation, that your Heavenly Father requires it. The fact is this, the work is His, and He will not only cheer you, animate you & buoy you up in your pilgrimage, in your arduous toils, but when your work is done and your labor over, He will take you to Himself. But before this consummation of your felicity, bring your mind to bear upon what will be imperiously required of you to accomplish the great work that is before you. Count well the cost.

You have read of the trials and persecutions of ancient days. Has not bitter experience taught you that they are the same now? You will be dragged before the authorities for the religion you profess, and it were better not to set out, than to start, look back, or shrink when dangers threaten upon you, or appalling death stares you in the face. I have spoken these things, dear Brother, because I have seen them in visions. There are strong dungeons and gloomy prisons for you. These should not appall you. You must be called good or bad men. The ancients passed through the same. They had this testimony, that they had seen the Saviour after he rose from the dead. You must bear [the] same testimony or your mission, your labor, your toil will be in vain. You must bear the same testimony, that there is but one God and one Mediator; he that has seen Him will know Him and testify of Him.

Beware of pride, beware of evil; shun the very appearance of it, for the time is coming when if you do not [ad]hear to these things, you will have a fall. Among your many afflictions you will have many blessings also, but you must pass through many afflictions in order to receive the glory that is in reserve for you. You will

see thousands who when they first see you, will know nothing about salvation by Jesus Christ.

You shall see a nation born in a day. A great work lies before you & the time is near when you must bid farewell to your native land, cross the mighty deep and sound the tocsin of alarm to other nations, kindreds, tongues and people.

Remember that all your hopes of deliverance from danger & from death will rest upon your faithfulness to God in His cause. You must necessarily serve Him with a perfect heart and a willing mind.

Avoid strife and vain glory. Think not yourself better than your brethren, but pray for them, as well as for yourself, and if you are faithful, great will be your blessing, but if you are not, your stewardship will be taken from you and another appointed in your stead.

27 Elder Pratt gave his hand to president O. Cowdery and said he had received ordination and should fulfill the ministry according to the grace given him.

28 To which the president replied, Go forth and angels shall bear thee up and thou shalt come forth at the last day, bringing many with thee.

* * * * * *

Orson Pratt's Blessing

Dear Brother, you are chosen and set apart to be ordained to this Apostleship and the ministry. You shall go forth and preach the gospel and do a mighty work. You shall be sustained. The Holy Spirit shall enlighten thy mind. Thou shalt travel from nation to nation. The Lord God shall preserve thee and return thee safe with songs of everlasting joy upon thy head. The above was confirmed, by President David Whitmer.

28 The following charge was given to the Twelve by President O. Cowdery:

¶ Dear Brethren, previously to delivering the charge I shall read a part of a revelation. It is known to you that previous to the organizing of this Church in 1830, the Lord gave revelations or the Church could not have been organized. The people of this Church were weak in faith compared with the ancients. Those who embarked in this cause were desirous to know how the work was to be conducted. They read many things in the Book of Mormon concerning their duty and the way the great work ought to be done, but the minds of men were so constructed, that they will not believe without a testimony of seeing or hearing. The Lord gave us a revelation that in process of time there should be Twelve chosen to preach his gospel to Jew & Gentile. Our minds have been on a constant stretch to find who these Twelve were. When the time should come we could not tell, but we sought the Lord by fasting and prayer to have our lives prolonged to see this day, to see you, and to take a retrospect of the difficulties through which we have passed, but having seen the day, it becomes my duty to deliver to you a charge. And first, a few remarks respecting your ministry.

¶ You have many revelations put into your hands. Revelations to make you acquainted with the nature of your mission. You will have difficulties by reason of your visiting all the nations of the world. You will need wisdom in a tenfold proportion to what you have ever had. You will have to combat all the prejudices of all nations.

¶ He then read revelation [i.e., D&C

107] and proceeded to say, Have you desired this ministry with all your hearts? If you have desired it, you are called of God not of man, to go into all the world. He read again from the revelation, what the Lord said to the Twelve. Brethren you have your duty presented in this revelation. You have been ordained to the Holy Priesthood. You have received it from those who had their power and authority from an angel. You are to preach the gospel to every nation. Should you in the least degree come short of your duty, great will be your condemnation, for the greater the calling, the greater the transgression. I therefore warn you to cultivate great humility, for I know the pride of the human heart. Beware, lest the flatterers of the world lift you up. Beware lest your affections are captivated by worldly objects. Let your ministry be first. Remember the souls of men are committed to your charge, and if you mind your calling you shall always prosper.

¶ You have been indebted to other men in the first instance for evidence on that [which] you have acted. But it is necessary that you receive a testimony from Heaven for yourselves, so that you can bear testimony to the truth of the Book of Mormon. And that you have seen the face of God; that is more than the testimony of an Angel. When the proper time arrives you shall be able to bear this testimony to the world. When you bear testimony that you have seen God — this testimony God will never suffer to fall, but will bear you out. Although many will not give heed, yet others will. You will therefore see the necessity of getting this testimony from heaven. Never cease striving until you have seen God, face to face. Strengthen your faith, cast off your doubts, your sins and all your unbelief and nothing can prevent you from coming to God. Your ordination is not full and complete till God has laid his hand upon you. We require as much to qualify us as did those who have gone before us. God is the same. If the Saviour in former days laid his hands upon his disciples, why not in the latter days? With regard to superiority, I must make a few remarks. The ancient Apostles sought to be great, but brethren lest the seeds of discord be sown in this matter, understand particularly the voice of the Spirit on this occasion. God does not love you better or more than others. You are to contend for the faith once delivered to the Saints. Jacob, you know wrestled till he obtained. It was by fervent prayer and diligent search that you have obtained the testimony you are now able to bear. You are as one, you are equal in bearing the keys of the kingdom to all nations.

¶ You are called to preach the gospel of the Son of God to the nations of the earth. It is the will of your Heavenly Father that you proclaim His gospel to the ends of the earth, and the islands of the sea. Be zealous to save souls. The soul of one man is as precious as the soul of another. You are to bear this message to those who consider themselves wise and such may persecute you. They may seek your life. The adversary has always sought the life of the servants of God. You are, therefore, to be prepared at all times to make a sacrifice of your lives, should God require them in the advancement and building up of His cause. Murmur not at God. Be always prayerful, be always watchful.

¶ You will bear with me while I relieve the feelings of my heart. We shall not see another day like this. The time has fully come. The voice of the Spirit has come to set these men apart. You will see the time when you will desire to see such a day as this and you will not see it. Every heart

wishes you peace & prosperity, but the scene with you will inevitably change. Let no man take your bishopric and beware that you lose not your crowns. It will require your whole souls. It will require courage like Enoch's.

¶ The time is near when you will be in the midst of congregations who will gnash their teeth upon you. This gospel must roll and will roll till it fills the whole Earth. Did I say congregations would gnash upon you, yea I say nations will gnash upon you. You will be considered the worst of men. Be not discouraged at this. When God pours out His Spirit the enemy will rage, but God, remember, is on your right hand and on your left. A man though he may be considered the worst, has joy who is conscious that he pleases God. The lives of those who proclaim the true gospel will be in danger. This has been the case ever since the days of righteous Abel. The same opposition has been manifest whenever men came forward to publish the gospel. The time is coming when you will be considered the worst by many & by some the best of men. The time is coming when you will be perfectly familiar with the things of God. This testimony will make those who do not believe your testimony, seek your lives. But there are whole nations who will receive your testimony. They will call you good men. Be not lifted up when you are called good men. Remember you are young men, and you shall be spared. I include the other three. Bear them in mind, in your prayers, carry their cases to a throne of grace. Although they are not present, yet you and they are equal. This appointment is calculated to create an affection in you, for each other, stronger than death.

¶ You will travel to other nations. Bear each other in mind. If one or more is cast into prisons, let the others pray for him and deliver him by their prayers. Your lives shall be in great jeopardy, but the promise of God is that you shall be delivered. Remember you are not to go to other nations till you receive your endowment. Tarry at Kirtland until you are endowed with power from on High. You need a fountain of wisdom, knowledge, and intelligence such as you never had. Relative to the endowment, I make a remark or two, that there be no mistake. The world cannot receive the things of God. He can endow you without worldly pomp or great parade. He can give you that wisdom, that intelligence in that power which characterized the ancient Saints and now characterizes the inhabitants of the upper world.

¶ The greatness of your commission consists in this: you are to hold the keys of this ministry. You are to go to the nations afar off; nations that sit in darkness. The [time] is coming when the work of God must be done. Israel shall be gathered. The seed of Jacob shall be gathered from their long dispersion. There will be a feast to Israel, the elect of God. It is a sorrowful tale, but the gospel must be preached and His, God's ministers be rejected, but where can Israel be found and receive your testimony and not rejoice? Nowhere.

The prophecies are full of great things that are to take place in the last days. After the elect is gathered out, destruction shall come on the inhabitants of the Earth. All nations shall feel the wrath of God, after they have been warned by the Saints of the Most High. If you will not warn them, others will and you will loose your crowns. You must prepare your minds to bid a long farewell to Kirtland, even till the great day come. You will see what you never expected to see. You will need the mind of Enoch or Elijah & the

faith of the brother of Jared. You must be prepared to walk by faith, however appalling the prospect to human view. You and each of you should feel the force of the imperious mandate, "Son go labor in my vineyard", and cheerfully receive what comes, but in the end you will stand while others will fall.

¶ You have read in the revelation concerning ordination. Beware how you ordain, for all nations are not like this nation. They will willingly receive the ordinances at your hand to put you out of the way. There will be times when nothing but the angels of God can deliver you out of their hand. We appeal to your intelligence, we appeal to your understanding, that we have so far discharged our duty to you. We consider it one of the greatest condescensions of our Heavenly Father in pointing you out to us. You will be stewards over this ministry.

¶ We have work to do that no other man can do. You must proclaim the Gospel in its simplicity and purity, and we commend you to God and the word of His grace. You have our best wishes, you have our most fervent prayers that you may be able to bear this testimony, that you have seen the face of God. Therefore, call upon him in faith and mighty prayer till you prevail, for it is your duty and your privilege to bear such testimony for yourselves. We now exhort you to be faithful, to fulfill your calling there must be no lack here. You must fulfil in all things and permit us to repeat, all nations have a claim on you. You are bound together as the three witnesses were. You, notwithstanding, can part & meet & meet and part again till your heads are silvered over with age.

29 He then took them separately by the hand and said:

¶ Do you with full purpose of heart, take part in this ministry to proclaim the gospel with all diligence with these your brethren, according to the tenor and intent of the charge you have received?

¶ Each of which answered in the affirmative. (*Kirtland Council Minute Book* pp. 70–84)

PART 30

A Patriarchal Blessing given to William W. Phelps by the Prophet Joseph Smith, at Kirtland, Ohio, on September 22, 1835. (Joseph Smith Collection, Church Historians Office)

NOTE: All reference to Oliver in verse 10 was crossed out in the manuscript, and in verse 11 the words "their" and "them" were crossed out and replaced by "his" and "him".

1 Blessed of the Lord is brother Phelps (William W. Phelps) for he shall have the desires of his heart in the gift that pertaineth to writing the law of God and in being an instrument in writing to lift up an ensign to the nations.

2 And according to the greatness of the desires of his soul for blessings of his friends so shall the blessings

of the Lord come upon him to the uttermost.

3 The Lord will chasten him because he taketh honor to himself: and when his soul is greatly humbled he will forsake the evil, then shall the light of the Lord break upon him as at noon day, and in him shall be no darkness, so great is the glory that shall come upon him and blessed is his name among all nations.

4 He shall have part in that that croucheth beneath; and it shall be revealed unto him things by the hand of the Lord's anointed, that have been kept secret from the foundation of the world concerning the last days,

5 And he shall be a blessing unto his posterity, from generation to generation and shall be satisfied in beholding his enemies cut off out of the earth.

6 He shall be filled with a fullness of the good things of the earth with houses and with land, with fruit of the vine and with the fat of the olive, and he shall feed on the finest of the wheat;

7 And because of his liberal soul, the Lord will make him rich, even with treasures of gold, silver, precious stones, and with all precious metals.

8 He shall be a lawyer in Israel, for he shall understand the law of the Lord perfectly;

9 And the renowned among men shall acknowledge his superior wisdom pertaining to the law of the nations and of kingdoms.

10 Behold he shall have understanding in all sciences, even languages; and with his brother Oliver shall write and arrange many books for the good of the church, that the young may grow up in wisdom.

11 Then [they] shall re main for a memorial unto their names, and the generations to come shall call them blessed.

12 His days shall be pro longed upon the land of Zion; and when he is old and bowed down with many years, be hold he shall lift up his eyes and the heavens shall be opened upon him.

13 He shall be lifted up at the last day, and his rest shall be glorious. Amen.

Part 31

A Patriarchal blessing given by Oliver Cowdery to the Prophet Joseph Smith at Kirtland, Ohio, on the evening of September 22, 1835. The blessing was recorded by Oliver Cowdery on October 3, 1835 and is preceded by a narration written by him. (Patriarchal Blessings Book Vol. 2:28, typescript, Church Historians Office)

1 The reader will remember the remarks made at the commencement of the foregoing blessings, pronounced by the first patriarch, and first elder in this church, Joseph Smith Jr.

2 I said that he had authority

to bless: this is so, and it may be understood that those men whose names are mentioned in blessings by his mouth, had long been employed in the work of the Lord, and were personally known to him.

3 I mean those besides his own family, who are myself, Frederick G. Williams, Sidney Rigdon, David Whitmer, John Whitmer, John Corrill and William W. Phelps.

4 Now, after writing these blessings at the mouth of the Seer, I greatly desired to know the mind of the Spirit concerning this my brother, with whom I had labored so many years;

5 And accordingly I be sought the Lord with prayer and fasting, who opened the heavens upon me,

6 And thus, while in the heavenly vision, I wrote the following blessing, which is a part of that which was shown and declared should come upon my brother:

7 Therefore, let no one doubt of their correctness and truth, for they will verily be fulfilled, [signed] Oliver Cowdery.

8 Blessed of the Lord is my brother, for the integrity of his heart and the steadfastness of his soul.

9 Upheld by the aim of the Almighty, he shall never fall, but shall be strengthened by his right hand till he overcomes,

10 Like Jacob of old he shall wrestle with the angel, and as a prince shall he have power with God, and shall prevail.

11 Ever faithful to his friends and true to his word, the goodness of the Most High shall sustain him, and thou sands shall stand up to defend him from the hand of his enemies and put forth the hand, and ward off the blow were it needful:

12 But ere his foes are aware he shall be hid under the pavilion of the Lord Jehovah;

13 For with the voice of his thunder shall he strike terror to their hearts, and as with the wings of an eagle shall my brother be carried beyond all harm, by the power of the Anointed.

14 From amid the burning bush, like Moses of old, shall he hear the voice, saying, I am the God of thy fathers Abraham, Isaac and Jacob, I have seen the affliction of my people and have come down to deliver them:

15 Go thou, and say to the strength of my house, "To your tents, O Israel: build up the wastes and raise up the foundation of desolation that this generation has made."

16 Thus shall he be honored of the Lord, and thus shall it be recorded of him, that the generation to come may bless his name, in Israel, saying, "The Lord make thee as Joseph the Seer, who was of the house of Ephraim the brother of Manasseh:

17 "The Lord do thee good, and bring peace and blessings among thy house as he brought them upon the house of Joseph the Seer, who was raised up of a choice vine from the stem of Jacob through the root of Joseph, even that Joseph who was separated from his brethren;"

18 For like Joseph of old shall he be: he shall save the just from

desolation by the wise counsel of the Almighty;

19 For by his direction shall they gather into store houses and barns till they overflow with the richness of the fruit of harvest:

20 And by this means shall the just be saved from famine, while the nations of the wicked are distressed and faint.

21 In due time shall he go forth toward the north, and by the power of his word shall the deep begin to give way: and the ice melt before the Sun.

22 By the keys of the kingdom shall he lead Israel into the land of Zion, while the house of Jacob shouts in the dance and in the song —

23 Joy O my soul in that day, for thou shalt be with him and bear thy part in the keys which are confirmed upon thee for an everlasting priest hood, forever and ever —

24 Joy O my heart, in that day, with thanksgiving and with praise, for thou shalt stand with him before the hosts of Israel —

25 The lame shall leap as an hart, the old shall renew their strength, and the virgin of Israel, with the youth shall exalt the name of our God upon harps and instruments of ten strings.

26 He shall be a sure arrow in the bow of his God; for he shall be hid under the shadow of his wing.

27 His loins shall be like iron, girded by the hand of the Lord; and his feet shall be swift to execute the commandment of the Most High when he shall say "destroy."

28 His name shall be had in everlasting remembrance, and his seed after him, for they shall be saved to the uttermost.

29 His fame shall be sounded in foreign lands, even to the ends of the earth, as well as nigh at home: for in this the times shall change, a prophet shall have honor in his own country.

30 His learning and wisdom shall astonish the great for they shall acknowledge that by his intelligence he has far surpassed their learning and then science.

31 In palaces of governors, rulers, and kings shall he be honored, even in his person, for God shall give him power to prevail.

32 He shall be a law giver to Israel, and shall teach the house of Jacob the statutes of the Most High.

33 His testimony shall shine like the Sun, and the weight of his influence shall be like the great river that rises on the East of the ever lasting hills, and flows into the great deep so shall his righteousness ever abound.

34 He shall partake of the blessings of Abraham, Isaac, and Jacob: the chief things of the ancient mountains, the precious things that couch beneath, and of the treasures hid in the sand.

35 The records of past ages and generations, and the histories of ancient days shall he bring forth, even the record of the Nephites shall he again obtain, with all those hid up by Mormon, and others who were righteous; and many others till he is overwhelmed with knowledge.

36 No precious thing shall slum-

ber from his possession, for he shall be covered with the most choice things of all ages, till his soul shall be satisfied and his heart shall say, Enough! Enough!

37 In his hands shall the Urim and Thummim remain and the holy ministry, and the keys of the evangelical priest hood also, for an everlasting priesthood forever, even the patriarchal; for, behold, he is the first patriarch in the last days.

38 He shall sit in the great assembly and general council of patriarchs, and execute the will and commandment under the direction of the Ancient of Days, for he shall have his place and act in his station.

39 Behold my brother Joseph is blessed, blessed are all who bless him; and blessed are all those whom he blesses.

40 Multitudes, multitudes shall come to a knowledge of the truth through his minis try, and he shall be welcomed into the presence of kings and the great ones of the earth; for he shall claim his place among the nobles of the earth and shall be reverenced by them.

41 He shall also be filled with abundance of the fat of the earth: his flock shall bring forth thousands and tens of thousands: his vats shall overflow with wine and oil: his cattle shall increase to a multitude: he shall have horses and mules, asses, she-asses, and dromedaries, camels and elephants, and all swift beasts:

42 And when he goes forth in haste his chariot shall roar like the approach of an army: he shall have gold and silver, precious stones, diamonds, pearls, and the pure platina, with the antiquities of every kind.

43 Thus shall God bless, and thus shall he be prospered: and he shall have peace after a little, for his enemies shall be consumed many of them, and many shall turn and be his friends in very deed:

44 He shall remain to a good old age, even till his head is like the pure wool.

45 Behold there is no end to the vision, of the multiplicity of blessings and glories, which shall come upon my brother Joseph.

46 He shall possess a mansion on high and have an inheritance in that city which is like pure gold, even like transparent glass.

47 His rest shall be glorious and his name remain forever.

48 Thus closes the vision, and thus it shall be: even so: Amen.

Part 32

A Patriarchal Blessing given to Bishop Whitney, by the Prophet Joseph Smith, at Kirtland, Ohio, on October 7, 1835. (***History of the Church*** 2:288 – 89)

1 Blessed of the Lord is Brother Whitney, even the Bishop of the Church of Latter-day Saints, for the Bishopric shall never betaken away from him while he liveth.

2 And the time cometh that he shall overcome all the narrow-mindedness of his heart, and all his covetous desires that so easily beset him;

3 And he shall deal with a liberal hand to the poor and the needy, the sick and afflicted, the widow and the fatherless.

4 And marvelously and miraculously shall the Lord his God provide for him, even that he shall be blessed with a fulness of the good things of this earth, and his seed after him from generation to generation.

5 And it shall come to pass, that according to the measure that he meteth out with a liberal hand to the poor, so shall it be measured to him again by the hand of his God, even an hundred fold.

6 Angels shall guard his house, and shall guard the lives of his posterity, and they shall become very great and very numerous on the earth.

7 Whomsoever he blesseth, they shall be blessed; and whomsoever he curseth, they shall be cursed;

8 And when his enemies seek him unto his hurt and destruction, let him rise up and curse, and the hand of God shall be upon his enemies In judgment, they shall be utterly confounded and brought to desolation.

9 Therefore he shall be preserved unto the utmost, and his life shall be precious in the sight of the Lord, he shall rise up and shake himself, as a lion riseth out of his lair and roareth until he shaketh the hills;

10 And as a lion goeth forth among the lesser beasts, so shall the going forth of him be whom the Lord hath anointed to exalt the poor, and to humble the rich, therefore his name shall be on high, and his rest among the sanctified.

Part 33

A Revelation to Reynolds Cahoon, given through the Prophet Joseph Smith at Kirtland, Ohio, on November 1, 1835. (***History of the Church*** 2:299)

1 Verily thus said the Lord unto me, His servant, Joseph Smith, Jun. —

2 Mine anger is kindled against my servant Reynolds Cahoon, because of his iniquities, his covetous and dishonest principles, in himself and family, and he doth not purge them away and set his house in order.

3 Therefore, if he repent not, chastisement awaiteth him, even as it seemeth good in my sight, therefore go and declare unto him these words.

PART 34

A Revelation to Frederick G. Williams, given through Joseph Smith the Prophet at Kirtland, Ohio, on November 2,1835. (***History of the Church*** 2:300)

1 And thus came the word of the Lord unto me, saying—

2 It is not my will that my servant Frederick should go to New York,

3 Inasmuch as he wishes to go and visit his relations, that he may warn them to flee the wrath to come, let him go and see them for that purpose, and let that be his only business,

4 And behold, in this thing, he shall be blessed with power to overcome their prejudices, verily thus saith the Lord. Amen.

PART 35

A Revelation to the Twelve Apostles, given through Joseph Smith the Prophet at Kirtland, Ohio, on November 3, 1835. (***History of the Church*** 2:300–301)

1 Thus came the word of the Lord unto me concerning the Twelve, saying:

2 Behold they are under condemnation, because they have not been sufficiently humble in my sight, and in consequence of their covetous desires, in that they have not dealt equally with each other in the division of the monies which came into their hands,

3 Nevertheless, some of them dealt equally,

4 Therefore they shall be rewarded; but verily I say unto you, they must all humble themselves before me, before they will be accounted worthy to receive an endowment, to go forth in my name unto all nations.

5 As for my servant William, let the Eleven humble themselves in prayer and in faith, and wait on me in patience,

6 And my servant William shall return, and I will yet make him a polished shaft in my quiver, in bringing down the wickedness and abominations of men;

7 And there shall be none mightier than he, in his day and generation,

8 Nevertheless if he repent not speedily, he shall be brought low, and shall be chastened sorely for all his iniquities he has committed against me;

9 Nevertheless the sin which he has sinned against me is not even now more grievous than the sin with which my servant David W. Patten, and my servant Orson Hyde, and my servant

William E. M'Lellin have sinned against me, and the residue are not sufficiently humble before me.

10 Behold the parable which I spake concerning a man having twelve sons:

11 For what man among you, having twelve sons, and is no respecter of them, and they serve him obediently,

12 And he saith unto one, Be thou clothed in robes, and sit thou here;

13 And to the other, Be thou clothed in rags, and sit thou there, and looketh upon his sons, and saith, I am just?

14 Ye will answer, and say, no man; and ye answer truly;

15 Therefore, verily thus saith the Lord your God, I appoint these Twelve that they should be equal in their ministry, and in their portion, and in their evangelical rights;

16 Wherefore they have sinned a very grievous sin, inasmuch as they have made themselves unequal, and have not hearkened unto my voice;

17 Therefore, let them repent speedily, and prepare their hearts for the solemn assembly, and for the great day which is to come, verily thus saith the Lord. Amen.

Part 36

A Revelation to Isaac Morley and Edward Partridge, given through Joseph Smith the Prophet at Kirtland, Ohio, on November 7, 1835. (***History of the Church*** 2:302–303)

1 The word of the Lord came unto me saying —

2 Behold I am well pleased with my servant Isaac Morley, and my servant Edward Partridge, because of the integrity of their hearts in laboring in my vineyard, for the salvation of the souls of men.

3 Verily I say unto you, their sins are forgiven them;

4 Therefore say unto them, in my name, that it is my will that they should tarry for a little season, and attend the school, and also the solemn assembly, for a wise purpose in me. Even so. Amen.

Part 37

A Revelation given through Joseph Smith at Kirtland, Ohio, on November 8, 1835. (***History of the Church*** 2:304)

1 The word of the Lord came unto me, saying that President Phelps and President John Whitmer were under condemnation before the Lord for their errors. For which they made satisfaction the same day.

PART 38

A Revelation to Warren Parrish, given through Joseph Smith the Prophet at Kirtland, Ohio, on November 14, 1835. (***History of the Church*** 2:311–312)

1 Verily thus saith the Lord unto my servant Joseph, concerning my servant Warren Parrish.

2 Behold his sins are for given him, because of his desires to do the works of righteousness.

3 Therefore, inasmuch as he will continue to hearken unto my voice, he shall be blessed with wisdom, and with a sound mind, even above his fellows.

4 Behold, it shall come to pass in his day, that he shall see great things show forth themselves unto my people;

5 He shall see much of my ancient records, and shall know of hidden things, and shall be endowed with a knowledge of hidden languages;

6 And if he desire and shall seek it at my hands, he shall be privileged with writing much of my word, as a scribe unto me for the benefit of my people;

7 Therefore this shall be his calling until I shall order it otherwise in my wisdom,

8 And it shall be said of him in time to come, Behold Warren, the Lord's scribe for the Lord's Seer, whom He hath appointed in Israel.

9 Therefore, if he will keep my commandments, he shall be lifted up at the last day. Even so. Amen.

PART 39

A Revelation to Harvey Whitlock, given through Joseph Smith the Prophet at Kirtland, Ohio, on November 16, 1835. (***History of the Church*** 2:315)

1 Verily, thus saith the Lord unto you —

2 Let him who was my servant Harvey, return unto me, and unto the bosom of my Church, and forsake all the sins wherewith he has offended against me, and pursue from henceforth a virtuous and upright life, and remain under the direction of those whom I have appointed to be pillars and heads of my Church.

3 And behold, saith the Lord your God, his sins shall be blotted out from under heaven, and shall be forgotten from among men, and shall not come up in mine ears, nor be re corded as a memorial against him,

4 But I will lift him up, as out of deep mire, and he shall be exalted upon the high places, and shall be counted worthy to stand among princes, and shall yet be made a polished shaft in my quiver for bringing down the strongholds of wickedness among those who set

themselves up on high, that they may take counsel against me, and against my anointed ones in the last days.

5 Therefore, let him prepare himself speedily and come unto you, even to Kirtland.

6 And inasmuch as he shall hearken unto all your counsel from henceforth, he shall be re stored unto his former state, and shall be saved unto the uttermost, even as the Lord your God liveth. Amen.

Part 40

A Revelation given through the Prophet Joseph Smith, to Erastus Holmes, at Kirtland, Ohio, on November 16, 1835. (***History of the Church*** 2:312–16)

1 This afternoon, Erastus Holmes, of Newbury, Ohio, called on me to inquire about the establishment of the Church, and to be instructed in doctrine more perfectly.

2 I gave him a brief relation of my experience while in my juvenile years, say from six years old up to the time I received my first vision, which was when I was about fourteen years old;

3 Also the revelations that I received afterwards concerning the Book of Mormon, and a short account of the rise and progress of the Church up to this date. . . . .

4 Holmes has been a member of the Methodist church, and was excommunicated for receiving the Elders of the Latter-day Saints into his house. . . . .

5 I received the word of the Lord on Mr. Holmes' case. He had desired that I would inquire at the hand of the Lord, whether it was his duty to be baptized here, or wait until he returned home.

6 The word of the Lord came unto me, saying, Mr. Holmes had better not be baptized here; that he had better not return by water; also that there were three men seeking his destruction; he must beware of his enemies.

Part 41

The voice of the Spirit to the Prophet Joseph Smith given through Bishop Newel K. Whitney at Kirtland, Ohio, on January 9, 1836. (***History of the Church*** 2:363)

1 Thus saith the voice of the Spirit to me —

2 If thy brother Joseph Smith, Jun., will attend the feast at thy house, this day (at twelve o'clock), the poor and the lame will rejoice in his presence, and also think themselves honored.

PART 42

A Revelation on the Celestial Kingdom, given through the Prophet Joseph Smith at Kirtland, Ohio, on January 21, 1836. (**History of the Church** 2:380–82)*

1 The heavens were opened upon us, and I beheld the celestial kingdom of God, and the glory thereof, whether in the body or out I cannot tell.

2 I saw the transcendent beauty of the gate through which the heirs of that kingdom will enter, which was like unto circling flames of fire;

3 Also the blazing throne of God, whereon was seated the Father and the Son.

4 I saw the beautiful streets of that kingdom, which had the appearance of being paved with gold.

5 I saw Fathers Adam and Abraham, and my father and mother, my brother, Alvin, that has long since slept,

6 And marveled how it was that he had obtained an inheritance in that kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time, and had not been baptized for the remission of sins.

7 Thus came the voice of the Lord unto me, saying — All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God;

8 Also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom,

9 For I, the Lord, will judge all men according to their works, according to the desire of their hearts.

10 And I also beheld that all children who die before they arrive at the years of accountability, are saved in the celestial kingdom of heaven.

11 I saw the Twelve Apostles of the Lamb, who are now upon the earth, who hold the keys of this last ministry, in foreign lands, standing together in a circle, much fatigued, with their clothes tattered and feet swollen, with their eyes cast downward, and Jesus standing in their midst, and they did not behold Him.

12 The Savior looked upon them and wept.

13 I also beheld Elder M'Lellin in the south, standing upon a hill, surrounded by a vast multitude, preaching to them, and a lame man standing before him supported by his crutches; he threw them down at his word and leaped as a hart, by the mighty power of God.

14 Also, I saw Elder Brigham Young standing in a strange land, in the far south and west, in a desert place, upon a rock in the midst of about a dozen men of color, who appeared hostile.

15 He was preaching to them in their own tongue, and the angel of God standing above his head, with a drawn sword in his hand, protecting him, but he did not see it.

16 And I finally saw the Twelve in the celestial kingdom of God.

17 I also beheld the redemption of Zion, and many things which the tongue of man cannot describe in full.

18 Many of my brethren who received the ordinance with me saw glorious visions also. Angels ministered unto them as well as to myself, and the power of the Highest rested upon us, the house was filled with the glory of God, and we shouted Hosanna to God and the Lamb.

19 My scribe also received his anointing with us, and saw, in a vision, the armies of heaven protecting the Saints in their return to Zion, and many things which I saw.

20 The Bishop of Kirtland with his Counselors, and the Bishop of Zion with his Counselors, were present with us, and received their anointings under the hands of Father Smith, and this was con firmed by the Presidency, and the glories of heaven were unfolded to them also.

21 We then invited the High Councilors of Kirtland and Zion into our room, and President Hyrum Smith anointed the head of the President of the Councilors in Kirtland, and President David Whitmer the head of the President of the Councilors of Zion.

22 The President of each quorum then anointed the heads of his colleagues, each in his turn, beginning at the oldest.

23 The visions of heaven were opened to them also. Some of them saw the face of the Savior, and others were ministered unto by holy angels, and the spirit of prophecy and revelation was poured out in mighty power; and loud hosannas, and glory to God in the highest, saluted the heavens, for we all communed with the heavenly host.

24 And I saw in my vision all of the Presidency in the Celestial Kingdom of God, and many others that were present.

25. Our meeting was opened by singing, and prayer was offered up by the head of each quorum; and closed by singing, and invoking the benediction of heaven, with uplifted hands.

**Note:* Part of this revelation (verses 1–10) has now been incorporated into the new edition of the Doctrine and Covenants as Section 137.

At the time when I chose to include this revelation in the 1st edition, I realized that there were discrepancies between the printed version in the *History of the Church* and the original manuscript — still I chose to use the printed version for my source, as I felt (for reasons that I will set forth) that it more accurately expressed the Prophets intended thoughts.

The most significant changes are found in verses 5, 7 and 8 which in the original reads as follows (Note: Those parts in brackets have been added in the printed version — those parts in italic have been deleted):

5 I saw Father[s] Adam, and Abraham[,] *and Michael* and my father and mother, my brother[,] Alvin[,] that has long since slept,

6 And marveled how it was that he had obtained an inheritance in that

kingdom, seeing that he had departed this life before the Lord had set His hand to gather Israel the second time[,] and had not been baptized for the remission of sins.

7 Thus came the voice of the Lord unto me[,] saying [—] All who have died with[out] a knowledge of this Gospel, [who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God;

8 Also all that shall die henceforth without a knowledge of it,] who would have received it with all their heart[,] shall be heirs of that kingdom,

9 For I[,] the Lord[,] will judge all men according to their works[,] according to the desires of their hearts. (Diary of Joseph Smith, January 21, 1836, Joseph Smith papers, Church Historians Office)

This vision was originally recorded as a diary entry by the Prophets scribe Warren Fairish. Years later when the Manuscript History of Joseph Smith was being compiled, the Prophet saw fit to flesh it out and more completely express the essence of his vision — it is from this more complete rendition that the printed version is taken, rather than his diary entry.

In verse 5 the reference, both to Michael and Adam infers that these titles refer to two separate entities — whereas in other revelations given through the Prophet the Lord emphatically states that such is not the case. In the 1st edition I made every effort to avoid doctrinal interpolation, and therefore did not take this issue up, but of late (in some circles) it has become a subject of controversy. Some Protestants are saying that this discrepancy witnesses the Prophet to be a fraud — that his doctrines and visions inconsistently changed as he took on new thinking. The Prophet himself would be the first to admit that he was in a learning process. He believed that to be an eternal option open to all the righteous. Yet that in itself does not substantiate their position. In this instance in order to bolster their case they need a statement from an earlier revelation indicating that Michael and Adam were two distinct entities. Of course if such a document is lacking they can always resort to their old stand off — "any lack of existing records to prove to the contrary automatically establishes their position" — silence always vindicates their position!

If only there was silence in this matter — they would then have some thread by which they might hang. Unfortunately though, the records are anything but silent, and there is no inconsistent revelation. Existing historical documents and other printed material most positively reveal that the Prophets doctrine with regard to Adam being Michael remained consistently the same for at least several years before he received the vision in question and that it continued the same throughout the remainder of his life. The earliest statement comes from a revelation given to the Prophet in September 1830 — five years earlier: "And also with Michael, or Adam, the father of all, the prince of all, the ancient of days" (D & C 1835 edition p. 180) The original manuscript to this revelation has not

been found, but still it was printed in full in the 1835 edition of the Doctrine and Covenants, which predates the vision under discussion. (In a modern edition this revelation is printed as Section 27:11 under the date of August 1830) In another revelation, received by the Prophet on December 18, 1833, it states: "And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Arch-angel." (*Unpublished Revelations*, Part 24:19) Part of this revelation including that portion just quoted was later merged into another revelation composed by the Prophet on March 28, 1835 — it too was printed in the 1835 edition (see D & C 1835 edition p. 86; see Section 107:54 in a modern edition) There is therefore no doubt that the Prophet believed and was publicly teaching — both before and after he received this vision — that Adam was the Archangel Michael and all the records which have been left to us demonstrate that his position on this point never varied (see the *Words of Joseph Smith* 8, 39; also the *Teachings of the Prophet Joseph Smith* 39, 157, 167).

Since the Prophets teachings on this point by all available evidence *(both before and after the fact)* are demonstrated to be consistent — Since the Prophet himself when writing his own history corrected the vision to read as it presently does in the *History of the Church* (and for want of any evidence to the contrary) we are safe in concluding that the problem with verse 5 should be attributed to a communication problem or a scribal error, rather than any inconsistency on the part of the Prophet.

We should remember that the Prophets scribes did not have access to a Dictaphone by which they kept his diary and anyone who looks at an original copy (as these Protestants evidently have) will immediately be impressed with the idea, that the scribes who kept them did not spend all their day long hours scouring over every page to see that every jot and tittle was correct. And what if they had — what would these muckrakers say of such scratch outs. Indeed, what are they saying about this one! The problem for these Protestants is not any lack of information by which they may learn the truth, the real problem is an inward desire to believe anything — if only it will discredit Mormonism!

The point in verse 7 where the word *"out"* is added to the word "with" necessarily broadens the scope of the vision, but the original wording was actually more exact as it applied to the Prophets brother Alvin. Alvin had already heard the gospel before he died, but he had not yet received its ordinances, as the priesthood was not yet restored. Alvin did not die with[*out*] a knowledge of the gospel, instead he died *with* a knowledge of it and he *would have received* baptism if the priesthood had been on earth.

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PART 43

*A statement regarding "the course that Lehi and his company traveled from Jerusalem to the place of their destination". The exact date that this statement was made is not known, nor is it known who said it, but it is possible that it was a statement made by the Prophet Joseph Smith, during the "dedicatory services of the Kirtland Temple, in March 1836." (**BYU Studies**, spring 1972, Vol. 12 no. 3 pp. 312–14; The Bernhisel Manuscript p. 135, Church Historians Office; see also **The Compendium of the Doctrines of the Gospel** <1884 ed., Salt Lake City, Utah Territory> 289)*

Historical Note: *The Historical background of this statement is not known. Apparently it was first written in pencil by Frederick G. Williams, at or near the time of the dedication of the Kirtland Temple, in March of 1836. Following this Williams made a copy in ink, a photocopy of which has been published by Nancy C. Williams in her book, (**After One Hundred Years** <1951 Independence, Missouri> p. 102), where she testified of the manifestations of the Spirit to herself and others, that it was a revelation given to Frederick G. Williams, for the use of his family.*

In 1845, Dr. John M. Bernhisel was given access to the Williams document — either that or a precise copy thereof, at which time he copied it in the back of his ledger (The John Bernhisel Manuscript p. 135, Church Historian's Office). In keeping with his letters, it is likely that Bernhisel's motive for copying the Williams document, stemmed from his belief in the possibility of a Central American location for the historical setting of the Book of Mormon.

*According to Ezra Williams, the youngest son of Frederick G. Williams, both the original writing in pencil, together with the ink copy of the Williams document, were loaned to the Church Historian's Office, in Salt Lake City, during the 1860s. Apparently it was at this time that Apostle Franklin D. Richards and James A. Little were given access, either to the original or the Bernhisel account, at which time they decided to include it in the 1884 edition of their book **The Compendium of the Doctrines of the Gospel**. Inasmuch as the first sentence of the Williams document was not really a part of the revelatory statement, in the process of preparing the document for print, they felt at liberty to make minor changes for a better read. However with the exception of spelling and punctuation, they left verses 2 through 4 verbatim, precisely as originally written by F. G. Williams. This fact makes a conclusive argument for the idea that the Williams document was the original source for the account published by Richards and Little, for as of 1836, there was no form of shorthand that would allow for verbatim reporting of human speech. Indeed, this skill would not be invented until a year later, in 1837, when Sir Isaac Pitman invented "Pitman Shorthand" in England — but it would be another 5 years before this skill would be imported*

to the United States — and the first man to import it would be George D. Watt, who was the first male convert to the Church in England, and who immigrated to Nauvoo, Illinois, in 1842.

Notwithstanding the precise agreement in the last 3 verses, between the Williams document and what Richards and Little printed in their book, there was in fact one ***Very Big Difference****. In the original document as written by Williams, there is not the least suggestion as to who made the statement, nor is it stated or even implied that it was a revelation from God. Indeed, the typical "Thus saith the Lord" which prefaces other revelations given to the Prophet Joseph Smith, is not to be found in this statement, nor does it say or suggest that Joseph was its author. It was on this count that Richards and Little made a leap of faith, when they decided that this statement must be a Revelation from God, which as they presumed was given to the Prophet Joseph Smith — after all, where else could such information come from. Consequently the Williams document was printed in their book under the caption: "Lehi's Travels. — Revelation to Joseph the Seer."*

1 The course that Lehi traveled from the city of Jerusalem to the place where he and his family took ship.

2 They traveled nearly a South-Southeast direction until they came to the nineteenth degree of North Latitude,

3 Then nearly East to the Sea of Arabia; then sailed in a Southeast direction,

4 And landed on the continent of South America in Chile thirty degrees South Latitude.

Part 44

Revelation given through Joseph Smith at Kirtland, Ohio, on September 4, 1837, making known the transgression of John Whitmer and William W. Phelps. (***History of the Church*** 2:511)

1 Verily thus saith the Lord unto you my servant Joseph —

2 My servants John Whitmer and William W. Phelps have done those things which are not pleasing in my sight,

3 Therefore if they repent not they shall be removed out of their places. Amen.

PART 45

*A Revelation on War given to Joseph Smith the Prophet, at Far West, Missouri, in November, 1837. (**Elders' Journal**, I, November 2, 1837, p. 28)*

1 Verily thus saith the Lord, peace shall soon he taken from the earth,

2 And it has already begun to be taken; for a lying spirit has gone out upon all the face of the earth and shall perplex the nations, and shall stir them up to anger against one another:

3 For behold saith the Lord, very fierce and very terrible war is near at hand, even at your doors,

4 Therefore make haste, saith the Lord O ye my people, and gather yourselves together and be at peace among yourselves, or there shall be no safety for you.

PART 46

A Revelation to Edward Partridge given through the Prophet Joseph Smith at Kirtland, Ohio, on January 7, 1838. (Joseph Smith Collection, Church Historians Office)

1 Thus saith the Lord, My servant Edward [Partridge] and his house shall be numbered with the blessed, and Abraham their father, and his name shall be had in sacred remembrance.

2 And again thus saith the Lord, let my people be aware of dissensions among them, lest the enemy have power over them;

3 Awake my shepherds and warn my people! For behold the wolf cometh to destroy them — Receive him not.

PART 47

Revelation given to Joseph Smith the Prophet at Kirtland Ohio, on January 12, 1838. (Revelations Collection, also Scriptory Book 51–52, Joseph Smith Collection, Church Historians Office; also in Manuscripts, University of Utah Library)

*NOTE on Parts 47, 48, 49: Regarding these revelations, the **History of the Church** furnishes us with the following information: "The three revelations which I [Joseph Smith Jr.] received January 12, 1838, the day I left Kirtland, were read in the public congregation at Far West" (**History of the Church** 3:44). B. H. Roberts adds the following in a footnote to this statement: "The three revelations here referred to do not appear in the Doctrine and Covenants nor in any other*

*publication. Diligent search also has been made for them through the several packages of Church documents in the Historian's Office, but they have not been found." (**History of the Church** 3:44 footnote)*

These revelations remained lost until 1976, when they were located in the Church Archives, where they had been overlooked, probably because of the nearly unreadable condition of the manuscript. Later it was discovered that they had also been recorded in the "Scriptory Book", a sort of diary kept by the Prophet wherein he recorded many of the revelations which he received during the Far West, Missouri period.

The original manuscript was water damaged, rendering a few of the words unreadable, but fortunately the undecipherable parts were supplied in full in the Scriptory Book. Yet although the two manuscript versions are the same in substance, they are not strictly identical in wording, and the meaning of Part 47 verse 14 is rendered much more clearly in the Scriptory Book. I have largely followed the wording of the original manuscript found in the Revelations Collection in the Church Historian's Office; the few exceptions being in cases where the meaning of the revelation was rendered more clearly in the Scriptory Book (see the Scriptory Book 51–52, Church Historian's Office; also in Manuscripts, University of Utah Library)

1 In the presence of Joseph Smith Jr., Sidney Rigdon, Vinson Knight & G. W. Robinson at the French Farm, the following inquiry was made of the Lord.

2 A question asked of the Lord concerning the trying of the First Presidency of the Church of Latter-day Saints for transgression according to the item of law found in third Section of the Book of Covenants 37th verse; Whether the decision of such an council of one Stake shall be conclusive for Zion and all the Stakes —

3 Answer; Thus saith the Lord the time has now come when a decision of such an council would not answer for Zion and all her Stakes —

4 What will answer for Zion and all her Stakes?

5 Answer: Thus saith the Lord, let the First Presidency of my Church be held in full fellowship in Zion and all her stakes until they shall be found transgressors by such an high council — as is named in the 3rd Section 37th Verse of the Book of Covenants, in Zion by 3 witnesses standing against each member of said Presidency

6 And said witnesses shall be of long and faithful standing and such also as cannot be impeached by other witnesses, before said council

7 And when a decision is had by such an council in Zion it shall only be for Zion it shall not answer for her Stakes

8 But if said decision be acknowledged by the Council of her Stakes then it shall answer for her Stakes

9 But if it is not acknowledged by the Stakes then such Stakes may have the privilege of hearing for themselves.

10 Or if said decision shall be acknowledged by a majority of her Stakes then it shall answer for all her Stakes.

11 And again the Presidency of said Church may be tried by the voice of the whole body of the Church of Zion, and the voice of a majority of all her Stakes,

12 And again except a majority is had by the voice of the Church of Zion, and a majority of all her Stakes, the charges will be considered not sustained,

13 And in order to sustain such charge or charges before said Church of Zion or her Stakes such witnesses must be had as is named above,

14 That is three witnesses to each president — who are of long and faithful standing that cannot be impeached by other witnesses before the Church of Zion or her Stakes,

15 And all this saith the Lord, because of wicked and aspiring men, let all your doings be in meekness and in humility before me even so Amen.

PART 48

Revelation given through Joseph Smith the Prophet at Kirtland, Ohio, on January 12, 1838. (Revelations Collection, also Scriptory Book 51–52, Joseph Smith Collection, Church Historians Office; also in Manuscripts, University of Utah Library)

Note: *See note for part 47.*

1 Can any branch of the Church of Latter-day Saints be considered a Stake of Zion until they have acknowledged the authority of the First Presidency, by a vote of said Church,

2 Thus saith the Lord, Verily I say unto you nay.

3 How then?

4 Answer: No Stake shall be appointed except by the First Presidency and this Presidency be acknowledged by the voice of the Lord, otherwise it shall not be counted as a Stake of Zion,

5 And again except it be dedicated by this Presidency it cannot be acknowledged as a Stake of Zion, for unto this end, have I appointed them, in laying the foundation of and establishing my Kingdom.

Part 49

Revelation given through Joseph Smith the Prophet, in Kirtland Ohio, January 12, 1838. (Revelations Collection, also Scriptory Book 51–52, Joseph Smith Collection, Church Historians Office)

Note: See note for Part 47.

1 Thus saith the Lord let the presidency of my Church take their families as soon as it is practicable and a door is opened for them and move unto the west as fast as the way is made plain before their faces.

2 And let their hearts be comforted for I will be with them.

3 Verily I say unto you the time has come that your labors are finished in this place, for a season,

4 Therefore arise and get yourselves into a land which I shall show unto you even a land flowing with milk and honey.

5 You are clean from the blood of this people and woe unto those who have become your enemies who have professed my name saith the Lord, for their judgment lingereth not and their damnation slumbereth not,

6 Let all your faithful friends arise with their families also and get out of this place and gather themselves together unto Zion and be at peace among yourselves O ye inhabitants of Zion or there shall be no safety for you, even so, Amen.

Part 50

Revelation given to Brigham Young through the Prophet Joseph Smith at Far West, Missouri, on April 17, 1838. (***History of the Church*** 3:23)

1 Verily thus saith the Lord,

2 Let my servant Brigham Young go unto the place which he has bought, on Mill Creek,

3 And there provide for his family until an effectual door is opened for the support of his family, until I shall command him to go hence, and not to leave his family until they are amply provided for. Amen.

PART 51

A Revelation to William W. Phelps and Frederick G. Williams, given through the Prophet Joseph Smith at Far West, Missouri, on July 8, 1838. (***History of the Church*** 3:46)

1 Verily, thus saith the Lord,

2 In consequence of their transgressions their former standing has been taken away from them,

3 And now, if they will be saved, let them be ordained as Elders in my Church to preach my Gospel, and travel abroad from land to land and from place to place, to gather mine elect unto me, saith the Lord, and let this be their labors from henceforth. Amen.

PART 52

A Revelation given through Elder Samuel Harrison Smith in northern Missouri in the winter of 1838. (***History of the Church*** 7:220)

1 Thus saith the Lord — My servant Joseph is not injured, nor any of his brethren that are with him, but they will all be delivered out of the hands of their enemies.

2 Your families are all well, but anxious about you.

3 Let your hearts be comforted, for I, the Lord, will provide food for you on the morrow.

PART 53

A Revelation given through Apostle Heber C. Kimball at Far West, Missouri, on April 6, 1839. (***Life of Heber C. Kimball*** *<1888 edition> 253–54)*

1 Verily I say unto my servant Heber, thou art my son, in whom I am well pleased;

2 For thou art careful to hearken to my words, and not transgress my law, nor rebel against my servant Joseph Smith,

3 For thou hast a respect to the words of mine anointed, even from the least to the greatest of them;

4 Therefore thy name is written in heaven, no more to be blotted out forever, because of these things;

5 And this Spirit and blessing shall rest down upon thy posterity forever and ever;

6 For they shall be called after thy name, for thou shalt have many more sons and daughters, for thy seed shall be as numerous as the sands upon the sea shore;

7 Therefore, my servant Heber, be faithful, go forth in my name and I will go with you, and be on your right hand and on your left, and my angels shall go before you and raise you up when you are cast down and afflicted;

8 Remember that I am al ways with you, even to the end,

9 Therefore be of good cheer, my son, and my spirit shall be in your heart to teach you the peaceable things of the kingdom.

10 Trouble not thyself about thy family, for they are in my hands;

11 I will feed them and clothe them and make unto them friends;

12 They never shall want for food nor raiment, houses nor lands, fathers nor mothers; brothers nor sisters; and peace shall rest upon them forever;

13 If thou wilt be faithful and go forth and preach my gospel to the nations of the earth; for thou shalt be blessed in this thing:

14 Thy tongue shall be unloosed to such a degree that has not entered into thy heart as yet,

15 And the children of men shall believe thy words, and flock to the water, even as they did to my servant John;

16 For thou shalt be great in winning souls to me, for this is thy gift and calling;

17 And there shall be no gift withheld from thee, if thou art faithful.

18 Therefore, be faithful, and I will give thee favor in the eyes of the people;

19 Be humble and kind and you shall obtain kindness;

20 Be merciful and you shall obtain mercy;

21 And I will be with you even unto the end. Amen.

Part 54

The word of the Lord unto Joseph the Prophet, given at Commerce, Hancock Co., Illinois, May 13, 1839, concerning the Agency which had been appointed to Oliver Granger by revelation on the 8th of July preceding (see D & C 117). (Joseph Smith Collection, Church Historians Office)

1 And again, verily, thus saith the Lord, I will lift up my servant Oliver Grainger, and beget for him a great name on the earth, and among my people, because of the integrity of his soul.

2 Therefore, let all my saints abound unto him, with all liberality and long suffering, and it shall be a blessing on their heads.

Note 50: This revelation is actually an excerpt from a letter of recommendation concerning Oliver Granger. Because of the way the revelation is written, there

is no concise point where it begins, making it necessary to quote what proceeds the revelation in order to get it all. The following is the letter from the beginning:

Commerce, Illinois, 13th May, 1839

Joseph Smith, Jun., Sidney Rigdon, and Hyrum Smith, presiding Elders of the Church of Jesus Christ of Latter-day Saints, do hereby certify and solemnly declare unto all the Saints scattered abroad, and send unto them greeting: That we have always found President Oliver Granger to be a man of the most strict integrity and moral virtue; and in fine, to be a man of God.

We have had long experience and acquaintance with Brother Granger. We have entrusted vast business concerns to him, which have been managed skillfully to the support of our characters and interest as well as that of the Church; and he is now authorized by a general conference to go forth and engage in vast and important concerns as an agent for the Church, that he may fill a station of usefulness in obedience to the commandment of God, which was given unto him July 8, 1838, which says, "Let him (meaning Brother Granger) contend earnestly for the redemption of the First Presidency of my Church, saith the Lord." (D & C 117:13)

We earnestly solicit the Saints scattered abroad to strengthen his hands with all their might, and to put such means into his hands as shall enable him to accomplish his lawful designs and purposes, according to the commandments, and according to the instructions which he shall give unto them. And that they entrust him with moneys, lands, chattels, and goods, to assist him in this work; and it shall redound greatly to the interest and welfare, peace and satisfaction of my Saints, saith the Lord God, for this is an honorable agency which I have appointed unto him, saith the Lord. 1 And again, verily, thus saith the Lord . . . .

PART 55

A Revelation on the Return of the Jews, given through Apostle Orson Hyde, at Nauvoo, Illinois, in early March, 1840.* (***Temples of the Most High*** <9th Edition 1954> 236–37)

1 In the early part of March last, I retired to my bed one evening as usual,

2 And while contemplating and inquiring out, in my own mind, the field of my ministerial labors for the then coming season, the vision of the Lord, like clouds of light, burst upon my view.

3 The cities of London, Amsterdam, Constantinople, and Jerusalem all appeared in succession before me;

4 And the Spirit said unto me:

5 Here are many of the children of Abraham whom I will gather to the

land that I gave to their fathers, and here also is the field of your labors.

6 A strict observance of the movements of the Jews, and a careful examination of their faith relative to their expected Messiah — the setting up of His Kingdom among them, and the overthrow of the present kingdoms and governments of the Gentiles, will serve to open the eyes of many of the uncircumcised, when faithfully laid before them, that the great day of the Lord comes not upon them unawares as a thief.

7 Take therefore, proper credentials from my people, your brethren, and also from the Governor of your state, with the seal of authority thereon, and go ye forth to the cities which have been shown unto you, and declare these words unto Judah, and say:

8 Blow ye the trumpet in the land; cry, gather together, and say, assemble yourselves, and let us go into the defended cities.

9 Let the standard be reared towards Zion.

10 Retire! stay not; for I will bring evil from the north and a great destruction.

11 The lion is come up from his thicket, and the destroyer of the Gentiles is on his way,

12 He is gone forth from his place to make thy land desolate, and thy cities shall be laid waste without inhabitant.

13 Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished — that her iniquity is pardoned, for she has received at the Lord's hand double for all her sins.

14 Let your warning voice be heard among the Gentiles as you pass,

15 And call ye upon them in my name for aid and for assistance.

16 With you it mattereth not whether it be little or much; but to me it belongeth to show favor unto them who show favor unto you.

17 Murmur not, therefore neither be ye sorrowful that the people are slow to hear your petition; but do as has been told you.

18 All things shall work together for your good if you are humble and keep my commandments;

19 For it must needs be that all men be left without excuse, that a righteous retribution may be awarded to all.

20 The vision continued open for about six hours, that I did not close my eyes in sleep.

21 In this time many things were shown unto me which I have never written;

22 Neither shall I write them until they are fulfilled in Jerusalem.

**Note:* At the end of Hyde's mission to Israel, he came to the conclusion that the "Scattering of the Jews" had been accomplished by a political edict, and that in like manner, the "Gathering of the Jews" would also be accomplished by a Political Edict.

PART 56

A Revelation given to Heber C. Kimball and Wilford Woodruff near Manchester, England, on October 2, 1840, as related by Wilford Woodruff. (Wilford Woodruff Journal, October 2, 1840, Church Historians Office)

1 Elder Kimball and myself arose from our bed in the morning with the power of God resting upon us, yea the spirit of God is like fire shut up in my bones.

2 "O my God, why is Thy spirit thus upon me? Why is mine eyes this morning a fountain to tears? What art Thou about to do O my God, that do [causes] this thing? I ask Thee, Father, to tell it unto me in the name of Jesus Christ, Thy Son."

3 'Thus saith the Lord God unto thee, my servant Wilford. This is my spirit that resteth upon thee to enlighten thy mind, to show thee things to come; not only upon thee but upon all my faithful servants upon the face of the whole earth. Therefore lift up thy voice and spare not, for I am about to perform a great work upon the face of the earth," saith the Lord.

4 "Mine indignation is about to be poured out without measure upon the heads of this nation and all the nations of the earth, and they shall not escape.

5 "The cry of the poor, the widow and orphan is ascending into mine ears," saith the Lord, "and I am about to avenge the cry of mine elect by laying low the oppressor and executing the decree of mine heart upon all the ungodly from among men.

6 "Therefore I put my spirit upon thee and say unto thee, lift up thy voice and spare not, and call upon all men to repent, that come within the sound of thy voice and many souls shall be given unto thee, and great shall be thy reward, and eternal shall be thy glory," saith the Lord.

PART 57

A Revelation to William Allred and Henry W. Miller given through the Prophet Joseph Smith at Nauvoo, Illinois, on March 20, 1841. (***History of the Church*** 4:311)

1 Let my servants, William Allred and Henry W. Miller, have an agency for the selling of stock for the Nauvoo House, and assist my servants Lyman Wight, Peter Haws, George Miller, and John Snider, in building said house;

2 And let my servants William Allred and Henry W. Miller take stock in the house, that the poor of my people may have employment,

3 And that accommodations may be made for the strangers who shall come to visit this place, and for this purpose let them devote all their properties, saith the Lord.

Part 58

A Revelation given through the Prophet Joseph Smith, at Nauvoo, Illinois, in December 1841.* (***History of the Church*** 4:483)

1 Elder Amos Fuller, of Zarahemla, stated to President Joseph Smith that he had settled all his debts, made all necessary provision for his family, and desires to know the will of God concerning him.

2 Verily, thus saith the Lord unto my servants the Twelve; let them appoint unto my servant A. Fuller a mission to preach my gospel unto the children of men, as it shall be manifested unto them by my Holy Spirit. Amen.

3 And the word of the Lord came: verily, thus saith the Lord, let my servant John Smith take a mission to the eastern continent, unto all the conferences that are had sitting in that region, and let him carry a package of epistles that shall be written by my servants the Twelve, making known unto them their duties concerning the building of my house which I have appointed unto you, saith the Lord.

4 That they may bring their g[old] and their s[ilver] and their precious stones and the box tree and the fir tree and all fine wood to beautify the place of my anointing, saith the Lord.

5 And let him return with all means speedily which shall be put into his hands. Even so Amen. (Joseph Smith Collection, Church Historians Office)

Note:* The ***History of the Church* dates this revelation December 22, 1841 and replaces the name John Smith (verse 3) with John Snyder.

Part 59

A Revelation to Nancy Marinda Hyde, given through the Prophet Joseph Smith at Nauvoo, Illinois, on December 2, 1841. (***History of the Church*** 4:467)

1 Verily thus saith the Lord unto you my servant Joseph, that inasmuch as you have called upon me to know my will concerning my hand maid Nancy Marinda Hyde —

2 Behold it is my will that she should have a better place prepared for her, than that in which she now lives, in order that her life may be spared unto her;

3 Therefore go and say unto my

servant, Ebenezer Robinson, and to my hand maid his wife —

4 Let them open their doors and take her and her children into their house and take care of them faithfully and kindly until my servant Orson Hyde returns from his mission, or until some other provision can be made for her welfare and safety.

5 Let them do these things and spare not, and I the Lord will bless them and heal them if they do it not grudgingly, saith the Lord God;

6 And she shall be a blessing unto them;

7 And let my handmaid Nancy Marinda Hyde hearken to the counsel of my servant Joseph in all things whatsoever he shall teach unto her,

8 And it shall be a blessing upon her and upon her children after her, unto her justification, saith the Lord.

PART 60

*A Revelation on the **Times and Seasons** given through the Prophet Joseph Smith at Nauvoo, Illinois, on January 28, 1842.* (***History of the Church*** 4:503)

1 Verily thus saith the Lord unto you, my servant Joseph,

2 Go and say unto the Twelve, that it is my will to have them take in hand the editorial department of the *Times and Seasons*, according to that manifestation which shall be given unto them by the power of my Holy Spirit in the midst of their counsel, saith the Lord. Amen.

PART 61

A Revelation designating the name of the Council of Fifty, given through the Prophet Joseph Smith on April 7, 1842. (William Clayton Journal, Typescript, January 1, 1845; The original Clayton diary containing this Revelation is presently in the First Presidency's office vault, in Salt Lake City, Utah. Other accounts can be found in the following sources: Minutes of the Council of Fifty, 10 April 1880, Special Collections, BYU Library; **John D Lee Diary** Vol. 2: <3 March 1849> 98; **Unpublished Revelations Vol 1, 3rd ed.**, Part 104:29; Abraham H. Cannon diary, October 9, 1884, Manuscripts, University of Utah Library; See also **BYU Studies** Vol. 20: <Spring 1980> 254)*

1 Verily thus saith the Lord, This is the name by which you shall be called — The Kingdom of God and His Laws, with the Keys and power thereof, and judgment in the hands of his servants, Ahman Christ.

Note: In the minutes of the Council of Fifty for the 10th of April 1880, this Revelation is introduced with the following statement: "The name given this council on the day it was organized by the Lord April 7, 1842, was read. The Revelation [read]s as follows: Verily thus saith the Lord, This is the name by which you shall be called . . ." (Minutes of Council of Fifty, Saturday April 10, 1880, Special Collections, BYU Library) You will notice that the minutes state that the Council was first organized on the 7th of April 1842, and that it was on that day that the above revelation was given. However according to its records, the Council of Fifty first met on the 10th of March 1844, which was nearly two years later. William Clayton's Journal entry for the 1st of January 1845, states that this Revelation was first presented to the Council on the 11th of March 1844, which was the date when the first official meeting of the Council of Fifty took place. Yet notwithstanding this, in fact the Organization of the Council of Fifty in March of 1844, was but a further organization and development of the Holy Order, which was organized two years earlier, on May 4th, 1842. In keeping with this, when the Council of Fifty met, they donned their Temple Robes, offered up the Signs and Tokens of the Priesthood, and entered into the "True Order of Prayer". Not only so, but it was also in the meetings of the Council of Fifty that the Prophet was "Anointed" as the Presiding "Priest/King" over the "Kingdom of God" and Over all the "House of Israel". Yet notwithstanding the inherent connection between the Council of Fifty and the Holy Order, there was a precursory meeting which had to do with the Council of Fifty, that occured on the 7th of April 1842, just as the minutes state. Again as already stated, this was the day that this revelation was given, and nearly 4 weeks before the first meeting of the Holy Order.

The whole concept was "Union", of one type or another, and under the inspiration of James Adams (a retired high ranking Mason who had at an earlier time participated in the revival of Illinois Masonry) on the 7th of April 1842, the Masonic Fraternity reached out the hand of fellowship to the Prophet and his people. *(In the end however, Judge Adams would die with enemies among his own Fraternity, and at the time of his death the Prophet would speak of him as a man who had endeavored to "steady the Arch". In their rage, not only did the Masons turn against the Prophet, but against James Adams as well.)* It is therefore no coincidence that this revelation was given on the day that the Prophet was being elevated into a higher echelon of the Masonic Fraternity. (For documentation on this, see the minutes of the Nauvoo Lodge under the date of 7 April 1842, LDS Church Historians Office) Obviously the Prophet saw the possibilities for the Masonic Fraternity to be an arm or extension of the Kingdom of God — an organization through which, in keeping with the Masonic Pledge, a "Union of Friendship" could be established that would

reach out beyond the restricting confines of the Priesthood. This idea was in keeping with the Prophet's doctrine, that ultimately the Kingdom of God that Daniel foresaw (which organization the Prophet dubbed as "the Order of the Ancient of Days" Dan 7:9–27; ***TPJS*** 237), would govern the whole world — not only the Saints, but also the Gentiles — and hence the policy established by the Prophet, that Gentiles would hold two seats in the Council of Fifty. Indeed, it is significant that these two seats were filled by Masons who were not members of the Church. Not only so, but it is also significant that nearly all of the members of the Council of Fifty were Masons.

According to the code of the Masonic Fraternity as it then existed, you must be a "CHRISTIAN" in order to be a "MASON". However, after more than a decade of Slander from the Jewish press, the Masons struck a deal with the Synagogue of Satan. (Rev 2:9; 3:9) Consequently, contrary to their own rules of conduct, the Masonic Fraternity invited a new player on the block — when a Jew from out of Hell appeared and began to pull strings like a master puppeteer — Abraham Jonas — more appropriately named Abraham Judas: "Stand back Masons" — "Move aside Christians" — "Amateurs" — (This man has the audacity to suppose that he can build a Kingdom on Earth to Yahweh and his Father) — let a Vagabond Jew from the Synagogue of Satan show you how to Crucify a Prophet. Just follow my lead and do what I tell you!"

Soon afterwards and contrary to their own Pledge of Friendship, under the directions of a Master, the Masons were planning the Murder of the Prophet, together with that of his brothers Hyrum and Samuel. They had obtained inside information form Reynolds Cahoon, and through this source had learned the names of the individuals whom the Prophet had slated to be his Successors — and therefore, as they supposed, they had the names of those whom they must Murder in order to deliver the lethal blow to the head of "Mormonism". Through Trumped-Up Charges, they succeeded in getting Joseph and Hyrum locked up in a jail in Carthage, where they would be surrounded by their enemies. Three days later, through a mob that was raised by the Masons, they succeeded in Murdering the Prophet and his brother Hyrum on the 27th of June 1844. Not only so, but within the same hour they attempted to Murder the Prophet's brother Samuel as well, and would have succeeded, except that Samuel out ran them. However, this failure was compensated for a month later, when through the administration of Poison by one of their doctors, they managed to succeed in their Murderous Plot. Prior to the Prophet's leaving for Carthage, he had left instructions that in the event of his and Hyrum's death, his younger brother Samuel was to stand in his place as successor, until the Prophet's heirs became of age. Because of this, President Brigham Young would later admonish William, who was the Prophet's last surviving brother, to stay out of Illinois, in order to avoid the same fate as his brothers.

Masons planed the mobbing of the Jail — Masons and their Pawns did the Murder — and the Masonic Fraternity Shielded those who did it from justice. The Masons who did the deed, walked into Court and Oh, they were Bold! Not only did they openly confess the deed, but they also bragged of it. Their defense was that this was America, and America was a Democracy — and Democracy was Mob Rule! The majority of the Crowd wanted the Prophet and his brother dead — therefore it was Lawful and Right that they be Murdered. The accused who stood before the Judge were Masons — the Judge who sat on the bench was a Mason, and so also was the Prosecuting Attorney — and notwithstanding their confession, the guilty walked out of Court fully Exonerated and Free. All in all, it was a Grand Slam Fully Orchestrated Kangaroo Court.

Part 62

A Revelation regarding Hiram Kimball, given through the Prophet Joseph Smith at Nauvoo, Illinois, on May 19, 1842. (***History of the Church*** 5:12)

1 Verily thus saith the Lord unto you, my servant Joseph, by the voice of my Spirit,

2 Hiram Kimball has been insinuating evil, and forming evil opinions against you, with others;

3 And if he continue in them, he and they shall be accursed, for I am the Lord thy God, and will stand by thee and bless thee. Amen.

Part 63

A Revelation to Newel K. Whitney, given through the Prophet Joseph Smith at Nauvoo, Illinois, on July 27, 1842. (Joseph Smith Collection, Church Historians Office, see also ***The Contributor*** *Vol. 6: <January 1885> 131)*

Note: *The manuscript from which this revelation was taken is almost totally devoid of punctuation.*

1 Verily, thus saith the Lord unto my servant Newel K. Whitney,

2 The thing that my servant Joseph Smith has made known unto you and your family and which you have agreed upon is right in mine eyes,

3 And shall be crowned upon your heads with honor and immortality and eternal life to all your house, both old and young because of the lineage of my Priesthood, saith the Lord,

4 It shall be upon you and upon

your children after you from generation to generation, by virtue of the holy promise which I now make unto you, saith the Lord.

5 These are the words which you shall pronounce upon my servant Joseph and your daughter Sarah Ann Whitney.

6 They shall take each other by the hand and you shall say.

7 You both mutually agree, calling them by name, to be each other's companion so long as you both shall live, preserving yourselves for each other and from all others, and also throughout all eternity, reserving only those rights which have been given to my servant Joseph by revelation and commandment and by legal authority in times past.

8 If you both agree to covenant and do this, then I give you Sarah Ann Whitney, my daughter, to Joseph Smith, to be his wife, to observe all the rights between you both that belong to that condition.

9 I do it in my own name and in the name of my wife, your mother, and in the name of my holy progenitors, by right of birth which is of [the] priesthood, vested in me by revelation and commandment and promise of the living God, obtained by the Holy Melchizedek Jethro and other of the Holy Fathers commanding in the name of the Lord all those powers to concentrate in you and through [you] to your posterity forever.

10 All these things I do in the name of the Lord Jesus Christ, that through this order he may be glorified and [that] through the power of anointing David may reign King over Israel, which shall here after be revealed.

11 Let immortality and eternal life henceforth be sealed upon your heads forever and ever.

PART 64

A Revelation concerning Elder John E. Page, then in Boston, Mass., given through Joseph the Seer, at Nauvoo, Illinois, on November 25, 1843. (Joseph Smith Collection, Church Historian's Office)

1 Let my servant John E. Page take his departure speedily from the city of Boston and go directly to the city of Washington (D. C.), and there labor diligently in proclaiming my gospel to the inhabitants thereof;

2 And if he is humble and faithful, lo I will be with him, and will give him the hearts of the people, that he may do them good, and build up a church unto my name in that city.

Part 65

Various Teachings of the Prophet Joseph Smith; the Last Charge, and a Prophecy of Joseph Smith, as related by Benjamin F. Johnson. (Benjamin F. Johnson letter to George S. Gibbs, October 1903, pp. 17–25, 43, Church Historian's Office; see also The Historical Writings of Benjamin F. Johnson Vol. II; Doctrine of the Priesthood <May 1990> 14–15; BYU Studies, <Winter 1976> 206)

1 And then you would have further "Truths" from the "Teachings of the Prophet" — and where shall I commence and how shall I write to your understanding even the little I may have retained in memory?

2 You will not forget that the march in science through the last 70 years has in many things reversed the world's thought, changed its modus and almost its face and is fast exploding the dogmas of outside theology.

3 Well, the Keys to all this knowledge was first committed to the Prophet Joseph as a part of the Gospel for the world's benefit, for all of which he was derided.

4 He was the first in this age to teach "Substantialism" [or] the *Eternity of Matter*— that no part or particle of the great universe could become annihilated or destroyed —

5 That *Light* and *Life* and *Spirit are one* —

6 That all *Light* and *Heat* are the "Glory of God, which is His Power" that fills [the] "immensity of space" and is the *Life of all things,* and permeates with latent life and heat every particle of which all worlds are composed —

7 That *Light* or *Spirit*, and *Matter* are *the two first great primary principles of the Universe, or of being* —

8 That they are *self existent*, *coexistent* and indestructible and eternal —

9 And *from these two* elements *both our spirits and our bodies were formulated* —

10 And he gave us to understand that there were twelve kingdoms or planets revolving around our solar system, to which the Lord gave an equal division of his time or ministry, and that now was His time to again visit the Earth.

11 He taught that all Systems of worlds were in revolution, *the lesser around the greater*.

12 He taught that all the animal kingdoms would be resurrected

13 And made us understand that they would remain in the dominion of those who, with creative power, reach out for dominion through the Power of Eternal Lives. . . . . .

14 The Prophet's Teaching of Love was not to work upon the sympathies and sensibilities of the people

15 But by his great example in self sacrifice and in showing us that while all the world were against us our only hope was in our union.

16 And that union was only possible as the fruit of our Love for each other.

17 And in teaching us the "fatherhood of God and the Brotherhood of

Man", we could begin to see why we should "Love God supremely, and our brother as our selves" —

18 He taught us that God was the great head of human procreation — was really and truly the Father of both our spirits and our bodies.

19 That we were but parts of a great whole — mutually and equally dependant up on each other according to conditions,

20 And in our Love of God, we show as do the members of our bodies naturally, a greater Love and protection for Our head. . . .

21 He taught us that the Saints would fill the great west and through Mexico, Central and South America we would do a great work for the redemption of the remnants of Jacob —

22 Of what he taught us relating to The Kingdom of God as it would become organized upon the Earth through all Nations "Learning war no more" and all adopting the God Given Constitution of the United States as a paladin of Liberty and equal rights —

23 But this of itself would require a long chapter which must wait until the fulfillment of a prediction by the prophet relating to a "Testimony that I should bear after I had become Hoary with age of things which he that day taught to the Circle of his Friends then around him"; of whom I am the only one now Living.

24 So here I will leave this subject for your further inter rogations and proceed to give you, so far as I can remember the Prophet Joseph's Last Charge to the Quorum of twelve apostles.

25 It was at Nauvoo early in 1844 in an assembly room common to the meeting of a Council or Select Circle of the Prophet's most trusted Friends including all the Twelve,

26 But not all of the constituted authorities of the Church, for Presidents Rigdon, Law or Marks — The High Council nor Presidents of Quorums were not members of that Council, which at times would exceed Fifty in number.

27 Its sittings were always Strictly Private, and all its rules were carefully and promptly observed.

28 And although its meetings at times were oftener than monthly, and my home at Ramus over 20 miles distant — I was present at every session

29 And being about the youngest member of that Council I was deeply impressed with all that transpired, or was taught by the Prophet —

30 Criticism had already commenced by those near to him in authority with regard to his teachings and his doings.

31 And we began now in a degree to understand the meaning of what he had so often publicly said "That should he teach and practice the principles that the Lord had revealed to him and now required of him, that those then nearest him in the Stand would become his enemies and the first to seek his life" — which they soon did just as he had foretold.

32 And now returning to the Council and the "Last Charge" — let us remember that by revelation he had Reorganized the Holy Priesthood and

by command of the Lord D&C 124: 123 [124] — had taken from the first presidency his brother Hyrum to hold as Patriarch the sealing power, the first and highest honor due to Priesthood.

33 That he had turned the Keys of Endowments to the last Anointing and Sealing together with keys of Salvation for the dead, with the eternity of the Marriage Covenant and the power of Endless Lives —

34 All these Keys he held and under these then Existing conditions, he stood before that association of his Select Friends including all the Twelve

35 And with great feeling and animation he graphically reviewed his life and persecution, Labor and Sacrifice for the Church and Kingdom of God — Both of which he declared were now organized upon the earth;

36 The burden of which had become too great for him longer to carry. That he was weary and tired with the weight he so long had borne

37 And he then said with great vehemence "And in the name of the Lord I now shake from my shoulders the responsibilities of bearing off the Kingdom of God to all the world —

38 And here and now I place that responsibility with all the Keys powers and privilege pertaining there too upon the shoulders of you the Twelve Apostles in connection with this Council.

39 And if you will accept this to do it God shall bless you mightily and shall open your way and if you do it not you will be damned —

40 I am henceforth free from this responsibility and I now shake my garments clean and free from the blood of this generation and of all men —

41 And shaking his shirt with great vehemence he raised himself from the floor while the spirit that accompanied his word thrilled every heart as with a feeling that boded bereavement and sorrow.

42 And now my dear brother after 60 years have passed at 85 in age I bear to you and to all the world a solemn testimony of the truth and verity of what I have written above;

43 For although so many years have intervened, they are still in my mind as fresh as when they occurred; no doubt as a part fulfillment of a prediction by the Prophet, relating to "Testimonies I should bear of his teachings after I had become Hoary with age".

44 There were dear brother other teachings to that Council of which I am not at full liberty to write;

45 But if I had your ear I would remember that the Prophet once said to me "Benjamin in regard to those things I have taught you privately that are not yet for the public, I give you the right, when you are so led to commit them to others for you will not be led wrong in discerning those worthy of your confidence."

PART 66

The organization of the Council of Fifty and the Prophet's Last Charge to the Council of Fifty, as related by Benjamin f. Johnson in his autobiography. ***(The Historical Writings of Benjamin F. Johnson The Personal Friend and Confident of the Prophet Joseph Smith, Vol 1, A Life Review****, chapt 6; see also* ***My Life's Review*** *<Cook 1997> 87, 89)*

1 ¶ About this time [March 10 & 11, 1844] was organized his Private council of Fifty, — the embryo kingdom of God upon earth — an organization distinct from the Church,

2 A nucleus of popular government which will exist for all people "when the heathen are given for an inheritance, and the uttermost parts of the earth as a possession to Him whose right it is to reign";

3 A government formed of representatives from every nation, principality or tribe upon the earth;

4 A government of God for the people and by the people, in which man will be taught to know his origin and to govern himself,

5 Which will continue through the millennial period as the outer wall or government around the inner temple of priesthood, until all are come to the knowledge of God.

6 ¶ By the Prophet, Br. Babbitt and I were called to Nauvoo and made members of this Council at its organization;

7 But of its full object, keys and by-laws I am not fully at liberty now to write, but the future will write up the past, when all will be made plain.

* * * * * *

8 ¶ The days of tribulation were now fast approaching, for just as the Prophet had so often told us, so it came to pass; and those he had called around him as a cordon of Safety and Strength were worse than a rope of Sand, and were now forging his fetters.

9 William Law was his first Counselor, Wilson Law, Major General of the Legion, Wm Marks President of the Stake, the Higbees his confidential attorneys and Dr. Foster his financial business Agent.

10 All of these and many others entered into secret covenant so much worse than Judas, that they would have the Prophet's life, just in fulfillment of what he had said so often publicly, so they did do, and with all their power [they] began to make a party strong enough to destroy the Prophet.

11 ¶ At one of the last meetings of the Council of Fifty after all had been completed and the Keys of Power Committed, and in the presence of the Quorum of the Twelve and others who were encircled around him, he arose, gave a review of his life and sufferings, and of the testimonies he had borne,

12 And said that the Lord had now accepted his labors and sacrifices, and did not require him longer to carry the responsibilities and burden and bearing off this Kingdom,

13 And turning to those around him, including the 12, he said "And in the name of the Lord Jesus Christ I now place it upon you my brethren of this Council,

14 And I Shake my skirts clear of all responsibility from this time forth," springing from the floor and shaking his skirt at the same time.

Part 67

*A Revelation to the Council of Fifty, and delivered to that body through the Prophet Joseph Smith, at Nauvoo, Illinois, on April 18, 1844. (Joseph F. Smith minutes of the Council of Fifty, typescript, Joseph F. Smith Papers, April 21,1880)**

1 Ye are my Constitution and I am your God and ye are my spokesmen, therefore from henceforth keep my commandments.

Note: *This revelation was delivered to the Council of Fifty on April 18, 1844, in response to a Frustrating Failure to draw up a Written Constitution for the Kingdom of God. The essence of the revelation was that there would be no written Constitution — instead the Council members themselves would be a *Living Constitution* similar to the old Common Law system in England. For more on this see *BYU Studies* (Vol. 20 <Spring 1980> 253–280).

Part 68

*A Prophecy given by the Prophet Joseph Smith on the 24th of June 1844, while en route for Carthage, at Albert G. Fellows' farm, four miles west of Carthage, Illinois. (**History of the Church** Vol 6:554–555; **Teachings of the Prophet Joseph Smith** 379)*

1 Joseph paused when they got to the Temple, and looked with admiration first on that, and then on the city, and remarked, "This is the loveliest place and the best people under the heavens; little do they know the trials that await them."

2 As he passed out of the city, he called on Daniel H. Wells, Esq., who was unwell, and on parting he said, "Squire Wells, I wish you to cherish my memory, and not think me the worst man in the world either."

3 At ten minutes to 10 a.m. they arrived at Albert G. Fellows' farm, four miles west of Carthage, where they met Captain Dunn with a company of about sixty mounted militia,

4 On seeing which Joseph said, "Do not be alarmed, brethren, for they cannot do more to you than the enemies of truth did to the ancient Saints — they can only kill the body."

5 The company made a halt, when Joseph, Hyrum and several others went into Fellows' house with Captain Dunn, who presented an order from Governor Ford for all the state arms in possession of the Nauvoo Legion, which Joseph immediately countersigned.

6 Henry G. Sherwood went up to Joseph and said, "Brother Joseph, shall I return to Nauvoo and regulate about getting the arms and get the receipts for them?"

7 Joseph inquired if he was under arrest, or expected to be arrested. Sherwood answered "No," when Joseph directed him to return ahead of the company, gather the arms and do as well as he could in all things.

8 Joseph then said to the company who were with him, "I am going like a lamb to the slaughter, but I am calm as a summer's morning.

9 I have a conscience void of offense toward God and toward all men.

10 If they take my life I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall be said of me, 'He was murdered in cold blood!' "

The Brigham Young Administration

Part 69

*A Revelation given through Apostle Parley P. Pratt on July 7, or 8, 1844, while crossing the plains of Illinois, in route for Nauvoo. (**Autobiography of Parley P. Pratt**, 368–71)*

1 On the 27th of June, 1844, a mob murdered the Prophet, Joseph Smith, and his brother Hyrum, in a jail at Carthage, Illinois, while Governor Ford had pledged the faith of the State for their protection.

2 A day or two previous to this circumstance I had been constrained by the Spirit to start prematurely for home, without knowing why or wherefore; and on the same afternoon I was passing on a canal boat near Utica, New York, on my way to Nauvoo.

3 My brother, William Pratt, being then on a mission in the same State (New York) happened, providentially, to take passage on the same boat.

4 As we conversed together on the deck, a strange and solemn awe came over me, as if the powers of hell were let loose. I was so overwhelmed with sorrow I could hardly speak; and after pacing the deck for some time in silence, I turned to my brother William and exclaimed — "Brother William, this is a dark hour; the powers of darkness seem to triumph, and the spirit of murder is abroad in the land; and it controls the hearts of the American people, and a vast majority of them sanction the killing of the innocent.

5 "My brother, let us keep silence and not open our mouths. If you have any pamphlets or books on the fulness of the gospel lock them up; show them not, neither open your mouth to the people; let us observe an entire and solemn silence, for this is a dark day, and the hour of triumph for the powers of darkness.

6 "O, how sensible I am of the spirit of murder which seems to pervade the whole land."

7 This was June 27, 1844, in the afternoon, and as near as I can judge, it was the same hour that the Carthage mob were shedding the blood of Joseph and Hyrum Smith, and John Taylor, near one thousand miles distant.

8 My brother bid me fare well somewhere in Western New York, he being on his way to a conference in that quarter, and passing on to Buffalo I took steamer for Chicago, Illinois.

9 The steamer touched at a landing in Wisconsin, some fifty or sixty miles from Chicago, and here some new passengers came on board and brought the news of the martyrdom of Joseph and Hyrum Smith.

10 Great excitement prevailed on board, there being a general spirit of exultation and triumph at this glorious news, as it was called, much the same as is generally shown on the first receipt of the news of a great national victory in time of war.

11 Many passengers now gathered

about me and tauntingly inquired what the Mormons would do now, seeing their Prophet and leader was killed.

12 To these taunts and questions I replied that they would continue their mission and spread the work he had restored, in all the world, observing that nearly all the prophets and Apostles who were before him had been killed, and also the Saviour of the world, and yet their death did not alter the truth nor hinder its final triumph.

13 At this reply many of them seemed astonished, and some inquired who would succeed him, and remarked to me: "Perhaps you will be the man who will now seek to be leader of the Mormons in his stead — who are you, sir?" I replied: "I am a MAN, sir; and a MAN never triumphs and exults in the ruin of his country and the murder of the innocent."

14 This was said in the energy of my soul, and by constraint of the Spirit, and a powerful and peculiar accent was thrown upon the word MAN each time it occurred in the sentence. This served as a sufficient rebuke, and all were silent.

15 Landing in Chicago I found great excitement, and the press had issued extras announcing the triumph of the murderous mob in killing the Smiths.

16 I now hastened on to Peoria, and, staying over night, started next day on foot across the country to Nauvoo — distance, 105 miles.

17 During the two or three days I spent in traveling between Chicago and Peoria I felt so weighed down with sorrow and the powers of darkness that it was painful for me to converse or speak to any one, or even to try to eat or sleep.

18 I really felt that if it had been my own family who had died, and our beloved Prophet been spared alive, I could have borne it, and the blow would have fallen on me with far less weight.

19 I had loved Joseph with a warmth of affection indescribable for about fourteen years. I had associated with him in private and in public, in travels and at home, in joy and sorrow, in honor and dishonor, in adversity of every kind. With him I had lain in dungeons and in chains; and with him I had triumphed over all our foes in Missouri, and found deliverance for our selves and people in Nauvoo, where we had reared a great city.

20 But now he was gone to the invisible world, and we and the Church of the Saints were left to mourn in sorrow and without the presence of our beloved founder and Prophet.

21 As I walked along over the plains of Illinois, lonely and solitary, I reflected as follows: I am now drawing near to the beloved city; in a day or two I shall be there. How shall I meet the sorrowing widows and orphans? How shall I meet the aged and widowed mother of these two martyrs? How shall I meet an entire community bowed down with grief and sorrow unutterable?

22 What shall I say? Or how console and advise twenty-five thousand people who will throng about me in tears, and in the absence of my President and the older members of the now presiding council, will ask counsel at my hands?

23 Shall I tell them to fly to the wil-

derness and deserts? Or, shall I tell them to stay at home and take care of themselves, and continue to build the Temple?

24 With these reflections and inquiries, I walked on ward, weighed down as it were unto death.

25 When I could endure it no longer, I cried out aloud, saying: O Lord! in the name of Jesus Christ I pray Thee, show me what these things mean, and what I shall say to Thy people?

26 On a sudden the Spirit of God came upon me, and filled my heart with joy and gladness indescribable; and while the spirit of revelation glowed in my bosom with as visible a warmth and gladness as if it were fire. The Spirit said unto me:

27 "Lift up your head and rejoice; for behold! it is well with my servants Joseph and Hyrum.

28 "My servant Joseph still holds the keys of my kingdom in this dispensation, and he shall stand in due time on the earth, in the flesh, and fulfill that to which he is appointed.

29 "Go and say unto my people in Nauvoo that they shall continue to pursue their daily duties and take care of themselves, and make no movement in Church government to reorganize or alter anything until the return of the remainder of the quorum of the Twelve.

30 "But exhort them that they continue to build the House of the Lord which I have commanded them to build in Nauvoo."

31 This information caused my bosom to burn with joy and gladness, and I was comforted above measure; all my sorrow seemed in a moment to be lifted as a burden from my back.

32 The change was so sudden I hardly dared to believe my senses; I, therefore, prayed the Lord to repeat to me the same things the second time; if, indeed, I might be sure of their truth, and might really tell the Saints to stay in Nauvoo, and continue to build the Temple.

33 As I prayed thus, the same spirit burned in my bosom, and the Spirit of the Lord repeated to me the same message again.

Part 70

An account of the Transfiguration of Brigham Young on August 8, 1844, as related by Patriarch Benjamin F. Johnson. (*Patriarch Benjamin F. Johnson Letter to Elder George F. Gibbs*, pp. 53–54, *Church Historians Office; see also* ***Doctrine of the Priesthood*** Vol. 7: <May 1990> 30)

1 ¶ And I do further bear this as a testimony faithful and true, to the Church and to all the world —

2 That at a conference of the whole Church at Nauvoo, subsequent to the Prophet's death and return of the absent Apostles —

3 That I sat in the assembly near

to President Rigdon, closely attentive to his appeal to the conference, to recognize and sustain his claim as "Guardian for the Church."

4 And I was perhaps to a degree forgetful of what I knew to be the rights and duties of the Apostleship. And as he closed his address and sat down my back was partly turned to the seat occupied by Apostle Brigham Young and other Apostles —

5 When suddenly and as from Heaven, I heard the voice of the Prophet Joseph that thrilled my whole being.

6 And quickly turning around, I saw in the transfiguration of Brigham Young the tall, straight and portly form of the Prophet Joseph Smith, clothed in a sheen of light, covering him to his feet.

7 And I heard the real and perfect voice of the Prophet even to the whistle, as in years past caused by the loss of a tooth, said to have been broken out by the mob at Hiram [Ohio].

8 This view or vision although but for seconds, was to me as vivid and real as the glare of lightening or the voice of thunder from the heavens.

9 And so deeply was I impressed with what I saw and heard in this transfiguration, that for years I dare not publicly tell what was given me of the Lord to see.

10 But when in later years I did publicly bear this testimony, I found that others could testify to having seen and heard the same.

11 But to what proportion of the congregation who were present, I could never know, but I do know that this my testimony is true.

PART 71

*President Brigham Young's own account of the eventful day of 8 August 1844, as he wrote it at the time in his diary. (Diary of Brigham Young July 1837–March 1845 <entry for 8 Aug 1844> 47–49, L.D.S. Church Historical Dept., S.L.C., Utah; see also The PreUtah Diaries of Brigham Young, Edited by Fred. C. Collier)**

1 ¶ AUGUST THE 8TH, 1844: This day is long to be remembered by me. It is the first time I have met with the Church at Nauvoo since Bros. Joseph and Hyrum was killed —

2 And the occasion on which the Church was cause[ed to meet was] somewhat painful to me.

3 Br Rigdon had come from Pittsburgh to see the Brethren and find out if they would sustain him as the leader of the Saints.

4 I perceived a spirit to hurry business to get a Trustee & Trust and a Presidency over the Church, Priesthood or no Priesthood, Right or Wrong & this grieved my heart.

5 Now Joseph is gone it seemed as though many wanted to draw off a party and be leaders. But this cannot

be! The Church must be One, or they are not the Lords.

6 The Saints looked as though they had lost a friend that was able and willing to counsel them in all things.

7 In this time of sorrow my heart was filled with compassion.

8 After Br Rigdon had made a long speech to the Saints (I should think 5 hours and) I arose and spoke to the people,

9 My heart was swollen with compassion towards them and ***by the power of the Holy Ghost even the Spirit of the Prophet [Joseph],*** I was enabled to comfort the hearts of the Saints.

Note:* A typescript of this diary was produced during the 70's, by the Church Historical Department. However the typescript was never proofread against the original. In years past, when citing this diary invariably scholars have preferred to use the typescript, rather than take the time to read from the original, or a photo copy. In the case of the entry cited above, the typist mistook the comma "," after the word "Prophet" and misread it as an "s", making President Young's entry to read, "by the Power of the Holy Ghost even the Spirit of the Prophets". However an examination of the original diary reveals that the correct reading is obviously a comma "," and not an "s". For an unedited typescript of this entry, see "The Trinity and the Holy Spirits — the Doctrine as Joseph Taught It", 3rd edition, published in ***Doctrine of the Priesthood* Vol. 5: <1 April 1888> 51.

Part 72

*An account of the Transfiguration of Brigham Young on August 8, 1844, as related by Zina D. Young. (**The Women of Mormondom** 325–327)*

1 It was June 27th, 1844, and it was rumored that Joseph was expected in from Carthage.

2 I did not know to the contrary until I saw the Governor and his guards descending the hill by the Temple, a short distance from my house.

3 Their swords glistened in the sun, and their appearance startled me, though I knew not what it foreboded.

4 I exclaimed to a neighbor who was with me, 'What is the trouble! *It seems to me that the trees and the grass are in mourning!'*

5 A fearful silence pervaded the city, and after the shades of night gathered around us *it was thick darkness*.

6 The *lightnings flashed*, the cattle bellowed, the dogs barked, and the elements wailed.

7 What a terrible night that was to the Saints, yet we knew nothing of the dark tragedy which had been enacted by the assassins at Carthage.

8 ¶ The morning dawned; the sad news came; but as yet I had not heard of the terrible event.

9 I started to go to Mother Smith's,

on an errand. As I approached I saw men gathered around the door of the mansion.

10 A few rods from the house I met Jesse P. Harmon. "Have you heard the news?" he asked. "What news?" I inquired. "*Joseph and Hyrum are dead!*"

11 Had I believed it, I could not have walked any farther. I hastened to my brother Dimick.

12 He was sitting in his house, mourning and weeping aloud as only strong men can weep. All was confirmed in a moment.

13 My pen cannot utter my grief nor describe my horror. But after awhile a change came, *as though the released spirits of the departed sought to comfort us* in that hour of dreadful bereavement.

14 The *healer* was there, pouring balm on my heart, and wiping the tears from my eyes; He was binding the chain that was broken in twain, and fastening it firm in the skies.

15 Never can it be told in words what the saints suffered in those days of trial; but *the sweet spirit — the comforter* — did not forsake them; and when the twelve returned, *the mantle of Joseph fell upon Brigham.*

16 When I approached the stand (on the occasion when Sidney Rigdon was striving for the guardianship of the Church), President Young was speaking.

17 *It was the voice of Joseph Smith — not that of Brigham Young. His very person was changed.* The mantle was truly given to another.

18 There was no doubting this in the minds of that vast assembly. All witnessed the transfiguration, and even to-day thousands bear testimony thereof.

19 I closed my eyes. I could have exclaimed, *I know that is Joseph Smith's voice!* Yet I knew he had gone. But *the same spirit* was with the people; *the comforter remained.*

PART 73

*A Revelation given through Apostle Orson Pratt, some time between the Spring of 1844 and August 1845. (**The Prophetic Almanac**, for 1846, 20–22)*

***NOTE:** When Orson Pratt printed this revelation in his **Prophetic Almanac**, it was set in quotes, as though he were quoting the original document or perhaps someone else, but he neglected to mention his source, or who it was that received it. It is an assumption on my part that Orson was the revelator, but it may well have been his brother Parley P. Pratt, or Orson Hyde. The date which I have given the revelation is based on the time of its publication, in the Prophetic Almanac, and from content material within the revelation itself.*

1 Whatsoever is written by the Prophets and Apostles which were of old concerning me, must be fulfilled;

2 And the time is nigh at hand,

when I will come down from my habitation in the Heavens, and stand again upon the earth, in power and great glory;

3 And I will establish my kingdom and laws over all the earth; and my will shall be done on the earth as it is done in heaven.

4 But before that great day, there must needs be preparation; that all things that are written may be fulfilled.

5 Behold, I the Lord will reason with you, O children of the earth, even as one man reasoneth with another, that you may understand.

6 When I came upon the earth before, did I not fulfill every jot and tittle of those scriptures of the Prophets which related to the circumstances of my conception, birth, ministry, sufferings, death, burial, and resurrection?

7 Was I not conceived of a virgin, born in Bethlehem, called out of Egypt, turned aside into Nazareth, to fulfill that which was written?

8 Was I not betrayed for thirty pieces of silver, and was it not a treacherous kiss from one of my own household?

9 Was I not scourged and spit upon? Did they not pierce my hands, side and feet;

10 And did they not cast lots for my vesture, and divide my raiment among them? all, to fulfill the scriptures?

11 Was I not numbered with transgressors? Did they not pass by me without breaking my bones, although they broke the bones of the two which were crucified with me?

12 Was not my life taken from the earth, and did I not make my bed with the rich in my death, to fulfill the scriptures?

13 Did I not rise again the third day, because it was written that I should not see corruption?

14 Verily I say unto you, all these things were done to fulfill the words of the prophet.

15 Again, did I not predict the destruction of Jerusalem, and the temple; and the dispersion and long captivity of the Jews?

16 Did I not forewarn my disciples to flee out of Judea to the mountains?

17 Is it not written by my servant Luke? — (see Luke 21st.) And has it not come to pass, every whit in relation to the city and temple, and in relation to the Jewish nation?

18 Did I not say that Jerusalem should be trodden under foot of the Gentiles, till the times of the Gentiles be fulfilled?

19 Are not all these things fulfilled even unto this day?

20 Again, did I not say there should be signs in the sun, and in the moon, and in the stars, and upon the earth; distress of nations with perplexity — men's hearts failing them for fear, and for looking after those things which should come upon the earth?

21 Did I not forewarn you, that when you see these signs begin to come to pass, you might know that the kingdom of God was nigh at hand,

and that all the tribes of the earth should mourn, and they should see me coming with the clouds of Heaven with power and great glory?

22 Have not these signs begun to come to pass?

23 Why then do some affirm that the coming of the Lord is not near, or that I will not come in person, in a cloud, in like manner as I ascended? For I will come upon them unawares, and they shall not reign with me on the earth.

24 Again, there are many who err on the other extreme, not knowing the scriptures, neither the power of God.

25 Behold they set an appointed time for my coming, and it fails to come to pass; and they cry unto me with much importunity, to come down among them, and not to disappoint them.

26 But they cannot alter the times and seasons which the Father hath put in his own power, nor cause me to disregard that which is written.

27 Behold my servant Paul testified that the heavens must receive me, *until the Times of Restitution* of all things which I had spoken by the mouth of all my holy prophets since the world began.

28 I also testified to my people, while in the flesh, that this Gospel of the kingdom should first be preached to all nations for a testimony, and then I would come.

29 My servant Peter also testified that I would come in flaming fire, taking vengeance on all those who know not God and obey not the gospel.

30 Now verily I say unto you, if I were to come before these scriptures were fulfilled, I should be guilty both of falsehood and injustice.

31 It would be falsehood to break my word, and it would be unjust to destroy a people for not obeying that which they had not been taught, nor had sufficient opportunity to obey.

32 Indeed, many of the very people who manifest so much zeal to warn others, and who pray so earnestly for my coming, have not themselves understood the Gospel nor obeyed it; and should I come, in answer to their prayers, it would be to their own destruction.

33 Again, the circumstances of my coming, and the very place where I will set my feet are clearly foretold by the prophets.

34 Behold I have told you by the mouth of my servant Zachariah, that my people Israel should be gathered to the land of Canaan, which I gave unto Abraham and his seed for an everlasting inheritance, and that Jerusalem should be rebuilt, and the Temple and sanctuary also;

35 And that all the nations round about should be gathered there to fight against my people Israel;

36 And that Judah should fight in their own defense, and that the weak among them should be as David, and the strong among them should be as the angel of the Lord; and thus the nations who should be in the siege against Jerusalem should be cut in pieces;

37 And then, and under those circumstances they should look upon

me whom they had pierced, and should mourn and repent, and find a fountain opened in that day for the inhabitants of Jerusalem, for sin and uncleanness.

38 Not only did my servant Zachariah tell these things, but he also told that my feet in that day should stand upon the mount of Olives, which is before Jerusalem on the East.

39 That the earth would cleave in twain beneath my feet, and the mountain rend asunder at my presence.

40 That half of the mountain would remove to the north, and the other half to the south, and make a great valley where the mountain now stands.

41 That I would come, and all the Saints with me in that day, to that place, and under those circumstances to defend the Jews, to destroy their enemies, and to cleanse and purify Jerusalem.

42 That Jerusalem should be holy, and all the land round about should be safely inhabited from that time forth; and that summer and winter would succeed each other, and the year roll round in its season from that time forth.

43 And that all the nations of the land should go up to Jerusalem from year to year to worship the king, the Lord of hosts, and to keep the Feast of Tabernacles;

44 And that there should be one Lord, and his name one, and he should be king over all the earth.

45 Again, my servant Daniel was shown a vision of my coming in a cloud to take the dominion of the earth; and that all kingdoms should serve and obey me

46 But before I came he saw my kingdom organized in its beauty by the Ancient of Days, and all prepared to receive me.

47 Know ye therefore, O inhabitants of the earth, that all these, and many other scriptures must be fulfilled in connection with my coming;

48 And that I cannot come till the times of Restoration are fulfilled, and till the circumstances and preparations are completed as it is written;

49 And that when all things are prepared I will come, and bring all the Saints with me to reign on the earth.

50 Thrones shall be cast down, kingdoms and states shall be broken up, empires shall rend, but my word shall all be fulfilled, and my kingdom shall stand forever.

51 My servant David shall then be seated on the throne of Israel at Jerusalem;

52 Mine apostles who suffered with me in the flesh, shall be seated on twelve thrones to administer justice and judgment to the twelve tribes;

53 And my saints shall be placed in power upon the earth, and administer the affairs of government.

54 My laws shall be the only creed, the only standard of justice; and my Saints the only kings, governors, and magistrates upon the earth.

55 Intelligence and truth shall prevail; error and darkness flee away; death shall be swallowed up in victory;

life shall be everlasting; and peace and love shall crown the whole, and thrill through every bosom.

56 Earth shall feel the blessing. The parched ground shall abound in pools, the thirsty land in springs of water, the desert shall blossom as the rose, and vegetation bloom as Eden, while all the beasts of the field dwell in peace.

57 Man shall then plant gardens and eat the fruit of them; he shall plant vineyards and drink the wine of them; he shall build houses and inhabit them.

58 His children shall multiply in the earth and come to a good old age; and he whose years are numbered, shall be changed in the twinkling of an eye, and shall live and reign with me forever.

59 And now verily I say unto you, and unto all men, repent of all your errors and wicked works, obey my gospel, and become members of my kingdom, that there may be one fold and one shepherd.

60 And in order that you may understand my gospel in its plainness and in its fulness, I will now declare it unto you, even the gospel which you must obey, in order to be prepared for my coming; without which you can never reign with me on the earth.

61 Believe in me, for I have been crucified and have risen again from the dead as your Lord and your Redeemer.

62 Repent of all your errors, and of all your sins and follies; come unto me with a broken heart and contrite spirit, and be baptized in my name for remission of sins.

63 Receive the gift of the Holy Spirit through the laying on of the hands of my servants, and then serve me faithfully to the end, and you shall have eternal life.

64 Behold, I the Lord have spoken it by the mouth of my servant, and I will bear witness of its truth by my spirit, to all those who will seek with all their hearts to know and do the truth — even so, amen.

PART 74

A Revelation concerning James J. Strang given through President Brigham Young to Reuben Miller on January 30, 1846, at Nauvoo, Illinois. (Lieut. Gen. Brigham Young's Journal, January 31, 1846, Manuscripts, University of Utah Library)

1 Thus saith the Lord unto Reuben Miller through Brigham Young —

2 That [James J.] Strang is a wicked and corrupt man and that his revelations are as false as he is —

3 Therefore turn away from his folly — and never let it be said of Reuben Miller that he ever was led away and entangled by such nonsense.

Part 75

A Revelation given to Apostle Orson Hyde through the Spirit, on March 15, 1846. (Bullock Minutes, March 15, 1846, 1/2 past 10 AM, p. 21–24; ***BYU Studies*** *Vol. 3: <Winter 1991> 61)*

1. I have made my Church as upon a hill.

2. The Priesthood holds the power and all have been ordained or ought to be. It is necessary that all be ordained.

3. It is necessary that it should rest upon all, not upon men only but upon women also that ye may be All One.

4. Fear not little flock, it is the Father's good pleasure to give you the Kingdom.

5. It is given to you and power to overcome all things.

Part 76

*A Revelation given through Apostle Orson Hyde at Nauvoo, Illinois, in April 1846. (****The Latter-day Saints Millennial Star*** *Vol 7: <15 May 1846> 157–158)*

1 "He that hath ears to hear, let him hear what the spirit saith unto the Churches." In my meditations this morning, the Spirit of the Lord came upon me, and I was moved to write:

2 And being grieved in my spirit on account of false pretenses by evil designing persons to gain power, and lead away the flock of God, it whispered [to] me and said:

3 Evil men, ambitious of power, must needs arise among you, and they shall be led by their own self-will and not by me. Yet they are instruments in my hands, and are permitted to try my people, and to collect from among them those who are not the elect, and such as are unworthy of eternal life.

4 Grieve not after them, neither mourn nor be alarmed.

5 My people know my voice and also the voice of my spirit, and a stranger they will not follow;

6 Therefore such as follow strangers are not my people.

7 Behold James J. Strang hath cursed my people by his own spirit and not by mine.

8 Never at any time have I appointed that wicked man to lead my people, neither by my own voice, nor by the voice of my servant Joseph Smith, neither by the voice of mine angel:

9 But he hath sought to deceive and Satan helpeth him;

10 But before of old was he one that was ordained to gather the tares of the field, and mine angels have chosen him to do it because he was a

wicked man, even as Judas was chosen to betray his Lord.

11 But his spirit and ambition shall soon fail him, and then shall he be called to judgment and receive that portion which is his mete, and his treacherous followers, who have forsaken the counsel of their brethren and turned from the covenants of their God, and have cast asunder the tenderest ties, must drink from a bitter cup.

12 Let no man who putteth his trust in me be troubled about his rights.

13 The worthy shall have their rights and no power can prevent it, for I will give them the hearts of my people, and their voice is my voice, even as my voice is the voice of my father;

14 And what they bind on earth I will bind in heaven.

15 But the unworthy have no rights except these, repentance or condemnation.

16 If they act upon the former, behold they are justified, but if not, they must suffer the consequences of the latter.

17 By this you may know the unworthy among my people: for whomsoever they reject, the same are rejected of me.

18 And woe to such as shall follow him who hath been rejected by my people.

19 If my people sin I will correct and chasten them because I love them,

20 Yet I will not reject them, neither give my kingdom to other people,

21 For behold the end draweth nigh, and judgment will I pour out upon your oppressors and upon those who accuse you to hide their own iniquity and their shame, and to get power for unholy purposes and not for the building up of my kingdom.

22 Let such beware lest they fall by the hand of the *destroyer,* whose arrows are plague and pestilence, before their designs are accomplished.

23 Let my saints gather up with all consistent speed and remove westward, except such as are counseled to tarry and must needs remain to settle their business according to the counsel of my servant *Joseph Smith,* in the day that he was with you in the flesh,

24 And also according to the counsel of my servants, the Twelve whom I have chosen, and who have abode in me.

25 Let there be no more disputes or contentions among you about doctrine or principle, neither who shall be greatest,

26 But hearken to those things which I have spoken unto you, and which have before been given and you shall rest in my kingdom, and have glory and honor for ever and ever —

27 Yea! Saith the Spirit, and the Spirit is truth, and the truth abideth forever: Amen.

Part 77

A Vision given to President Brigham Young at Council Bluffs, Iowa, on February 17, 1847. (Manuscript History of Brigham Young, February 23, 1847, Church Historians Office; See also ***Manuscript History of Brigham Young 1847–1850****, pp. 34–36)*

1 I met with the brethren of the Twelve in the Historian's Office. Conversation ensued relative to emigration westward.

2 I related the following dream:

3 While sick and asleep about noonday of the 17th inst., I dreamed that I went to see Joseph.

4 He looked perfectly natural, sitting with his feet on the lower round of his chair.

5 I took hold of his right hand and kissed him many times, and said to him: "Why is it that we cannot be together as we used to be? You have been from us a long time, and we want your society and I do not like to be separated from you."

6 Joseph rising from his chair and looking at me with his usual, earnest, expressive and pleasing countenance replied, "It is all right."

7 I replied "I do not like to be away from you."

8 Joseph said, "It is all right; we cannot be together yet; we shall be by and by; but you will have to do without me a while, and then we shall be together again."

9 I then discovered there was a hand rail between us, Joseph stood by a window and to the southwest of him it was very light.

10 I was in the twilight and to the north of me it was very dark:

11 I said "Brother Joseph, the brethren you know well, better than I do; you raised them up, and brought the Priesthood to us.

12 "The brethren have a great anxiety to understand the law of adoption or sealing principles; and if you have a word of counsel for me I should be glad to receive it."

13 Joseph stepped toward me, and looking very earnestly, yet pleasantly said, "Tell the people to be humble and faithful, and be sure to keep the spirit of the Lord and it will lead them right.

14 "Be careful and not turn away the small still voice; it will teach you what to do and where to go; it will yield the fruits of the kingdom.

15 "Tell the brethren to keep their hearts open to conviction, so that when the Holy Ghost comes to them, their hearts will be ready to receive it.

16 "They can tell the Spirit of the Lord from all other spirits; it will whisper peace and joy to their souls; it will take malice, hatred, strife and all evil from their hearts; and their whole desire will be to do good, bring forth righteousness and build up the Kingdom of God.

17 "Tell the brethren if they will follow the spirit of the Lord they will go right.

18 "Be sure to tell the people to keep the Spirit of the Lord; and if they will, they will find themselves just as they were organized by our Father in Heaven before they came into the world.

19 "Our Father in Heaven organized the human family, but they are all disorganized and in great confusion."

20 Joseph then showed me the pattern, how they were in the beginning.

21 This I cannot describe, but I saw it, and saw where the Priesthood had been taken from the earth and how it must be joined together, so that there would be a perfect chain from Father Adam to his latest posterity.

22 Joseph again said "Tell the people to be sure to keep the Spirit of the Lord and follow it, and it will lead them just right."

PART 78

A Vision given to President Brigham Young at Council Bluffs, Iowa, on February 17, 1847. (***On the Mormon Frontier: The Diary of Hosea Stout***, Vol. 1: < 28 Feb 1847> 238)

1 On Wednesday morning I [Brigham Young] was taken ill and it has been asked if I had a vision. I was taken so suddenly sick, just as I was getting out of my bed that I could not go out.

2 I tried to return to the bed again, but could not even get back.

3 As to how I felt, no one can tell how I felt, until he dies and goes through the veil and when he does that, he can then tell how I felt.

4 All that I know is what my wife told me about it since. She said that I said, I had been where Joseph & Hyrum was.

5 And again that I said, it is hard coming to life again.

6 But I know that I went to the world of spirits; but what I saw I know not, for the vision went away from me, as a dream which you lose when you awake.

7 The next day I had a dream.

8 I dreamed that I saw Joseph sitting in a room, in the South West corner, near a bright window.

9 He sat in a chair, with his feet, both on the lower round.

10 I took him by the hand and kissed him on both cheeks, and wanted to know, why we could not be together, as we once was.

11 He said that it was all right, that we should not be together yet. We must be separated for a season.

12 I said it was hard to be separated from him.

13 He said, it was all right and putting his feet down on the floor.

14 Now all you who know how he looks, when he used to give council, know all about how he looked then.

15 I told him that the Latter-day Saints was very anxious to know about

the law of adoption, and the sealing powers &c. and desired word of council from him.

16 Joseph said; "do you be sure and tell the people one thing. Do you be sure and tell the brethren that it is all important for them to keep the spirit of the Lord, to keep the quiet spirit of Jesus," and he explained how the spirit of the Lord reflected on the spirit of man and set him to pondering on any subject, and also explained how to know the spirit of the Lord from the spirit of the enemy.

17 He said "the mind of man must be open to receive all spirits, in order to be prepared, to receive the spirit of the Lord; otherwise it might be barred so as not to receive the spirit of the Lord, which always brings peace and makes one happy and takes away every other spirit.

18 "When the small still voice speaks, always receive it, and if the people will do these things, when they come up to the Father, all will be as in the beginning, and every person stand as at the first."

19 I saw how we were organized before we took tabernacles and every man will be restored to that which he had then, and all will be satisfied.

20 After this I turned away & saw Joseph was in the edge of the light; but where I had to go was as midnight darkness.

21 He said I must go back, so I went back in the darkness.

22 I want you all to remember my dream. For I, it is a vision of God and was revealed through the spirit of Joseph.

Part 79

*A Revelation given to President Brigham Young at Winter Quarters, on February 17th, 1847; also a Dream given him in the spring of 1848, as related by himself at Salt Lake city, Utah, on June 23, 1874. (**Journal of Discourses** 18:244–245)*

1 I will now say to my brethren and sisters, that while we were in Winter Quarters, the Lord gave to me a revelation just as much as he ever gave one to anybody.

2 He opened my mind, and showed me the organization of the Kingdom of God in a family capacity.

3 I talked it to my brethren; I would throw out a few words here, and a few words there, to my first counselor, to my second counselor and the Twelve Apostles, but with the exception of one or two of the Twelve, it would not touch a man.

4 They believed it would come, O yes, but it would be by and by.

5 Says I, "Why not now?"

6 If I had been worth millions when we came into this valley and built what we now call the "Old Fort," I would have given it if the people had been prepared to then receive the Kingdom of God according to the pattern given to Enoch.

7 But I could not touch them. One

would say, "I am for California," another one, "I am for gold," and I am for this and I am for that; and some used their influence in trying to persuade others to go to California.

8 They said — "You can't stay here, you can't raise anything here, it is too cold, too frosty, these mountains are not fit to live in, this is not the place for white people, let us go to California and get some gold," etc.

9 Now I am going to tell a dream that I had, which I think is as applicable, to the people today — the 21st day of June, 1874, as when I had it.

10 There were so many going to California, and going this way and that way, and they did not know what they wanted, and said I — "stay here, we can raise our food here, I know it is a good stock country, a good sheep country, and as good a country for raising silk as there is in the world, and we shall raise some of the best of wheat.

11 There stands a man — Burr Frost, and there is Truman O. Angell, who were present at the time.

12 Said I, "We can raise all we want here, do not go away, do not be discouraged." That was when the pioneers came;

13 The next year, it was California, California, California, California. "No," said I, "stay here."

14 After much thought and reflection, and a good deal of praying and anxiety as to whether the people would be saved after all our trouble in being driven into the wilderness, I had a dream one night, the second year after we came in here.

15 Captain Brown had gone up to the Weber, and bought a little place belonging to Miles Goodyear.

16 Miles Goodyear had a few goats, and I had a few sheep that I had driven into the Valley, and I wanted to get a few goats to put along with the sheep.

17 I had seen Captain Brown and spoken to him about the goats, and he said I could have them.

18 Just at that time I had this dream, which I will now relate.

19 I thought I had started and gone past the Hot Springs, which is about four miles north of this city. I was going after my goats.

20 When I had gone round the point of the mountain by the Hot Springs, and had got about half a mile on the rise of ground beyond the Spring, whom should I meet but brother Joseph Smith.

21 He had a wagon with no bed on, with bottom boards, and tents and camp equipage piled on. Somebody sat on the wagon driving the team.

22 Behind the team I saw a great flock of sheep. I heard their bleating, and saw some goats among them.

23 I looked at them and thought — "This is curious, brother Joseph has been up to Captain Brown's and got my goats." There were men driving the sheep,

24 And some of the sheep I should think were three and a half feet high, with large, fine, beautiful White fleeces, and they looked so lovely and pure;

25 Others were of moderate size,

and pure and white; and in fact there were sheep of all sizes, with fleeces clean, pure and white;

26 Then I saw some that were dark and spotted, of all colors and sizes and kinds, and their fleeces were dirty, and they looked inferior;

27 Some of these were a pretty good size, but not as large as some of the large fine clean sheep, and altogether there was a multitude of them of all sizes and kinds, and goats of all colors, sizes and kinds mixed among them.

28 Joseph stopped the wagon, and the sheep kept rushing up until there was an immense herd.

29 I looked in Joseph's eye, and laughed, just as I had many a time when he was alive, about some trifling thing or other, and said I — "Joseph, you have got the darndest flock of sheep I ever saw in my life; what are you going to do with them, what on earth are they for?"

30 Joseph looked cunningly out of his eyes, just as he used to at times, and said he — "They are all good in their places."

31 When I awoke in the morning I did not find any fault with those who wanted to go to California; I said, "If they want to go let them go, and we will do all we can to save them; I have no more fault to find, the sheep and the goats will run together, but Joseph says, "they are all good in their places."

Part 80

*A Revelation on the Law of Adoption given to President Brigham Young at Winter Quarters, on the 17th of February 1847, as related by himself on April 6, 1862. (**Journal of Discourses** Vol 9:269)*

1 I will here refer to a principle that has not been named by me for years. With the introduction of the Priesthood upon the earth was also introduced the sealing ordinance, that the chain of the Priesthood from Adam to the latest generation might be united in one unbroken continuance.

2 It is the same power and the same keys that Elijah held, and was to exercise in the last days.

3 *"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse."*

4 By this power men will be sealed to men back to Adam, completing and making perfect the chain of the Priesthood from his day to the winding up scene.

5 I have known men that I positively think would fellowship the Devil, if he would agree to be sealed to them. "Oh, be sealed to me, brother; I care not what you do, you may lie and steal,

or anything else, I can put up with all your meanness, if you will only be sealed to me." Now this is not so much weakness as it is selfishness.

6 It is a great and glorious doctrine, but the reason I have not preached it in the midst of this people, is, I could not do it without turning so many of them to the Devil. Some would go to hell for the sake of getting the Devil sealed to them.

7 I have had visions and revelations instructing me how to organize this people so that they can live like the family of heaven, but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel.

8 Many would make of the greatest blessings a curse to them, as they do now the plurality of wives — the abuse of that principle will send thousands to hell.

9 There are many great and glorious privileges for the people, which they are not prepared to receive.

10 How long it will be before they are prepared to enjoy the blessings God has in store for them, I know not — it has not been revealed to me.

11 I know the Lord wants to pour blessings upon this people, but were he to do so in their present ignorance, they would not know what to do with them.

12 They can receive only a very little and that must be administered to them with great care.

PART 81

A Revelation given through President Brigham Young Rebuking the Camp of Israel's Pioneers, at Platt River, Nebraska, on May 28, 1847. (Brigham Young Papers, Church Historian's Office, Salt Lake City, Utah)

1 I, Brigham, am constrained by the Spirit to say to you, my brethren, in this Camp of Pioneers, who have gone; or who have come out of bondage to find a location for a Stake of Zion,

2 Except you repent, and humble yourselves before the Lord, you shall not have power to accomplish your mission;

3 And all your toils and labors will prove a curse instead of a blessing unto you.

4 In vain do you think that your works will be accepted of the Lord, whilst your hearts are far from him.

5 The voice of the Spirit of the Lord, is unto the elders of Israel, prepare ye for the coming of the Son of Man in the Clouds of heaven; yea in a pillar of fire, to take vengeance on the ungodly;

6 Yea, this is my commandment unto you, mine Elders, saith the Lord Almighty, that you speedily repent, lest judgments overtake you, and you be numbered with the foolish virgins.

7 Let this suffice; take heed to your ways, and keep your former covenants;

8 And I the Lord will deliver you from all your enemies, saith him who is your Advocate with the Father; even so, Amen.

Part 82

*The Voice of the Lord to the Quorum of the Twelve Apostles, given (it is thought) on December 5, 1847, at Hyde Park, Pottawattami Co., Iowa, as related by Apostle Orson Hyde on the 7th October 1860. (**Journal of Discourses** 8:233–34)*

1 In the month of February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa, where a small Branch of the Church was established;

2 And I must say that I feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet, bearing my own name.

3 We were in prayer and council, communing together; and what took place on that occasion?

4 The voice of God came from on high, and spake to the Council.

5 Every latent feeling was aroused, and every heart melted. What did it say unto us?

6 "Let my servant Brigham step forth and receive the full power of the presiding Priesthood in my Church and Kingdom." This was the voice of the Almighty unto us at Council Bluffs, before I removed to what was called Kanesville.

Part 83

*The Testimony of Oliver Cowdery relating to Restoration Events in Church History, as related by himself at Mosquito Creek, Council Bluffs, Iowa, on October 21, 1848. (Reuben Miller Diary, October 21, 1848, Church Historians Office; see also **Deseret News** April 13,1859)*

1 Friends and Brethren my name is Cowdery, Oliver Cowdery. In the early history of this Church I stood identified with her, and one in her councils.

2 True it is that the gifts and callings of God are without repentance.

3 Not because I was better than the rest of mankind was I called; but to fulfill the purposes and will of God he called me to a high and holy calling.

4 I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the Prophet, as he translated it by the gift and power of God, by means of the Urim and Thummim, or as it is called by that book "Holy interpreters."

5 I beheld with my eyes and handled with my hands the gold plates

from which it was translated. I also beheld the interpreters.

6 That book is *true*. Sidney Rigdon did not write it. Mr. Spaulding did not write it. I wrote it myself as it fell from the lips of the Prophet.

7 It contains the ever lasting gospel, and came in fulfillment of the revelations of John, where he says he seen an angel come with the everlasting gospel to preach to every nation, kindred, tongue, and people.

8 It contains principles of salvation. And if you will walk by its light and obey its precepts, you will be saved in the everlasting Kingdom of God.

9 Brother Hyde has just said that it was all important that we keep in the true channel in order to avoid the sand bars. This is true, the channel is here, the Priesthood is here.

10 I was present with Joseph when an holy angel from God came down from heaven and conferred or restored, the Aaronic Priesthood, and said at the same time that it should remain upon the earth while the earth stands

11 I was also present with Joseph when the Melchizedek Priesthood was conferred by the holy angels of God from on high.

12 This Priesthood we then conferred on each other, by the will and commandment of God.

13 This Priesthood is also to remain upon the earth until the last remnant of time.

14 This holy Priesthood, we then conferred upon many, and is just as good and valid as if God had done it in person.

15 I laid my hands upon that man — yes, I laid my right hand upon his head — (pointing to brother Hyde) and I conferred upon him this Priesthood, and he holds that Priesthood now.

16 He was also called through me, by the prayer of faith, an Apostle of the Lord Jesus Christ.

PART 84

*A Revelation on the Segregation of Israel, given to President Brigham Young, as related by himself in the Council House, at Salt Lake City, on Sunday Morning, 22 February 1852. (**Teachings of President Brigham Young Vol** 3:59, 60)*

1 We are here as Latter-day Saints; we cannot mingle with the world; if we do, we cease to be Saints.

2 I say it just as the Lord has revealed it to me. The day the Latter-day Saints will say to the people in the world, "We love you, we will intermarry with you, we will give our daughters unto you for wives, and be one with you"; [on] that day, the curse comes upon this people as in days of old.

3 You may see it in those who become partners of life, they are not joined by the Lord, neither is it sanctioned by the Angel of the Lord.

4 And on that day it may be said, good bye to the road that leads to the Celestial Gate, and when you get to where you supposed it was, you will find it is not there. . . . . .

5 I feel like swearing by the Gods, and all the Holy Angels.

6 I will just keep myself to myself and not mingle with them and I mean to say to my sons and daughters, marry one another and keep together, but that would be considered as treasonable and wicked by the world.

7 I expect they would hang me before they passed sentence on me.

Part 85

The Revelation of the Identity of God the Father & the Doctrine thereof, as Revealed through President Brigham Young, at the General Priesthood Conference of the Church, held in the Tabernacle, at Salt Lake City, on Friday evening, April 9th, 1852. (Reported by George D. Watt — **Teachings of President Brigham Young** Vol 3:85–94; **JD** 1:46–53; see also **MS** Vol 15: <26 Nov 1853> 769–700; **The Zion's Watchman** Vol 1: <16 Sept 1854> 137–139; **Millennial Star** Vol 23: <12 Oct 1861> 651–654; **Deseret News** Vol 38: <29 Dec 1888> 19–21)*

*"[At] 6 P. M. the Elders and brethren assembled in the Tabernacle, which was completely crowded. After the usual introductory exercises, President [Brigham] Young preached several sermons on various subjects, the Holy Ghost resting upon him in great power, while he revealed some of the precious things of the kingdom." (**Deseret News** 2: <17 April 1852> 46)*

***References for Study:** Luke 10:22; John 17:3, 25–26; 1 Cor 15:34–47; 1 John 3:1, 16, 23; Acts 17:27–29; Luke 3:38; Moses 6:7–22, 59; John 8:41, 54–55.*

1 ¶ I will here remark, that it is natural for the people to desire to know a great deal of the Mysteries;

2 This, however, is not universally the case, though it is so with a great many of the Elders of Israel.

3 I do not suppose it will apply to those who compose this congregation; your object in being here this evening is not to hear some great mystery of the Kingdom, which you never understood before.

4 The greatest mystery a man ever learned, is to know how to control the human mind, and bring every faculty and power of the same in subjection to Jesus Christ; this is the greatest mystery we have to learn while in these tabernacles of clay.

5 It is more necessary for the Elders to learn and practise upon this lesson in the midst of the Saints at headquarters than in the world; for their facilities for learning are much greater, and I will tell you wherein.

6 Let a Bishop, a High Priest, a President of any Stake or Quorum, any who are Elders in Israel, or any

individual Saint from the first to the last of them, fall into error, and it is at once made manifest; he cannot pursue that course any further, for he is where he can learn his duties, and know how to walk straight in the paths of righteousness.

7 Here is the place for you to teach great mysteries to your brethren, because here are those who can correct you.

8 This fault the Elders of Israel do not fall into in this Tabernacle, although they may in private houses and neighborhoods.

9 WHEN A MAN IS CAPABLE OF CORRECTING YOU, *and of giving you light, and true doctrine*, DO NOT GET UP AN ALTERCATION, *but submit to be taught like little children* (Matt 18:2–4), and strive with all your might to understand.

10 The privileges of those who dwell here are greater than the privileges of those who are abroad. . . . . .

11 ¶ The fullness of the heavens and the earth is the Lord's — the gold and the silver, the wheat, the fine flour, and the cattle upon a thousand hills;

12 And when we fully understand His works, we shall know that He is in all the earth, and fulfils His will among the children of men, exalting and debasing them according to His pleasure; for the systems, creeds, thrones, and kingdoms of the world are all under His control. "Shall there be evil in a city, and the Lord hath not done it" — or that He doth not control?

13 The Lord controls the whole; and in the end, you will find He has regulated all things right, for all will be consummated to His glory. . . . . .

14 ¶ As I was meditating on the philosophy of the day, it occurred to my mind how visible it must appear to all eyes that the Lord does indeed work, that it is He who blesses this people; and yet it seems as though they cannot see His hand.

15 The Lord fills the immensity of space. What saith the Psalmist? "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me."

16 I was trying to think of the place where God is not, but it is impossible, unless you can find empty space; and there I believe He is not.

17 If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord, in the great day of accounts.

18 I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon.

19 ¶ My next sermon will be to both Saint and sinner.

20 One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views.

21 Our God and Father in heaven, is a being of tabernacle, or, in other

words, He has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body.

22 His son Jesus Christ has become a personage of tabernacle, and has a body like his Father.

23 The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.

24 The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary.

25 The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that to their disciples.

26 I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world. *(Heb 12:9; James 1:17)*

27 Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.

28 ¶ Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner!

29 When our father Adam came into the garden of Eden, he came into it with a *celestial body*, and brought Eve, *one of his wives*, with him.

30 He helped to make and organize this world.

31 He is Michael, *the Archangel*, the Ancient of Days! about whom holy men have written and spoken —

32 He *is our* Father *and our* God, *and the only God with whom* we *have to do*. (1 Cor 8:5–6; John 8:41, 54)

33 Every man upon the earth, professing Christians or nonprofessing, must hear it, *and will know it sooner or later*. (Heb 8:10–11)

34 They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man;

35 The seed was brought from another sphere, and planted in this earth.

36 The thistle, the thorn, the briar, and the obnoxious weed did *not* appear until after the earth was cursed.

37 When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*, and therefore their offspring were mortal.

38 When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness. (Heb 1:1–3)

39 He was *not* begotten by the Holy Ghost. (Luke 1:34–35)

40 And who is the Father? He is the first of the human family; (John 8:41, 54)

41 And when he [i.e. Jesus] took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve; (Luke 1:34–35)

42 From the fruits of the earth, the first earthly tabernacles were originated by the Father, and so on in succession.

43 I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over righteous of mankind. However, I have told you the truth as far as I have gone.

44 I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed.

45 All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era;

46 And after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

47 ¶ It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost. (*TPBY* Vol 3:251–252)

48 ¶ Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "It is an immaterial substance!" What a learned idea!

49 Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven.

50 Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.

51 ¶ I have given you a few leading items upon this subject, but a great deal more remains to be told.

52 Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost.

53 I will repeat a little anecdote. I was in conversation with a certain learned professor [i.e. Orson Pratt] upon this subject, when I replied, to this idea —

54 "If the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."

55 ¶ Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; but you have not known what you did read.

56 I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

Note: Without a doubt, this Sermon is the most controversial Speech that President Young ever gave. Not only is it argued as to what President Young actually said on this eventful night — but what he meant, by what he might have said, is also called into question! And yet, notwithstanding the Controversy, aside from the Stenographic report by George D. Watt, there are also three other accounts of this discourse. Apostle Wilford Woodruff reported it in his diary, as also did Bishop Samuel Holister Rogers and Hosea Stout, and where it concerns the matter of controversy, all four accounts are in harmony and agree as to what was actually said. Thus we have the testimony of four witnesses, all of whom are agreed.

Hosea Stout wrote in his diary that on that night: "President Brigham Young taught that **Adam was the Father of Jesus** and ***the only God to us***. That he came to this world in a **Resurrected body**". (*On the Mormon Frontier: The Diaries of Hosea Stout <Brooks>* Vol 2:435)

In keeping with this, Samuel Holister Rogers wrote that: "During the time of the Conference, President Brigham Young said . . . that Adam helped to make the Earth, that he had a **Celestial Body** when he came to the Earth, and that he brought his wife or one of his wives with him, and that ***Eve was also a Celestial being***, that they [did] eat of the fruit of the ground until they [could] begat children from the Earth. He said that **Adam was the only God that we would have**, and *that Christ was not begotten of the Holy Ghost*, but of **the Father Adam".** (Samuel Holister Rogers Diary, 16 April 1852, Special Collections, BYU Library)

Again Apostle Wilford Woodruff recorded President Young as saying that: "Our Father in Heaven is a [being of] tabernacle. — He created us in the likeness of His own image. The Son has also a tabernacle like the Father and the Holy Ghost is a minister to the people but [has] not a tabernacle.

"Who begat the Son of God? Infidels say that Jesus was a bastard, but let me tell you the truth concerning that matter. **Our Father** begat *all the spirits* that were, before any tabernacles were made. When **Our Father** came into the garden, **He** came with His **Celestial Body** and brought *one of His wives* with Him and *ate of the fruit of the Garden* until He could beget a [mortal] tabernacle — and **Adam is Michael or God** and *all the God that we have anything to do with*. They eat of this fruit and formed the first tabernacle that was formed. And when the Virgin Mary was begotten with child, *it was by* **The Father** and in no other way — in no other way, only as we were begotten. I will tell you the truth as it is in God. *The world don't know that* **Jesus Christ our Elder Brother** *was begotten by* **Our Father in Heaven**. Handle it as you please, it will either seal the damnation or salvation of man. **He was Begotten by The Father** and *not by the Holy Ghost*. (*Wilford Woodruff Journal* 4:127–130; For complete accounts of the Stout, Rogers and Woodruff diary entries, see *The Teachings of President Brigham Young Vol 3*: <Collier 1987, Salt Lake City, Utah> 86–89)

Not only do we have ***Four Witnesses*** regarding what was actually said on this night, but President Young was in the habit of going over his speeches for *final approval* before they were published. Through a parallel study of all four accounts, I have demonstrated that this speech was edited before it was printed. It is therefore safe to say that President Young approved this speech precisely as it is worded. Not only so, but all that is stated above, was stated at other times by President Young, over and over again, in the years that followed. (For more on this see *President Brigham Young's Doctrine on Deity Vol 1*, Collier, SLC, Ut., 1998).

PART 86

*The following is the Marriage Ceremony of the Temple as published by Orson Pratt at Washington D. C., in February, 1853. (**The Seer** Vol. 1: <Feb 1853> 31–32)*

1 When the day set apart for the solemnization of the marriage ceremony has arrived, the bridegroom, and his wife, and also the bride, together with their relatives, and such other guests as may be invited, assemble at the place which they have appointed.

2 The scribe then proceeds to take the names, ages, native towns, counties, States, and countries of the parties to be married, which he carefully enters on record.

3 The President, who is the Prophet, Seer, and Revelator over the whole church throughout the world, and who alone holds the keys of authority in this solemn ordinance, (as recorded in the 2d and 5th paragraphs of the Revelation on Marriage [D & C. 132:7, 18],) — calls upon the bridegroom, and his wife, and the bride to arise, which they do, fronting the President.

4 The wife stands on the left hand of her husband, while the bride stands on her left. The President, then, puts this question to the wife:

5 "Are you willing to give this woman to your husband to be his lawful and wedded wife for time and for all eternity? If you are, you will manifest it by placing her right hand within the right hand of your husband."

6 The right hands of the bridegroom and bride, being thus joined, the wife takes her husband by the left arm, as if in the attitude of walking: the President, then, proceeds to ask the following question of the man:

7 "Do you brother, *(calling him by name,)* take sister, *(calling the bride by her name,)* by the right hand to receive her unto yourself to be your lawful and wedded wife, and you to be her lawful and wedded husband for time and for all eternity, with a covenant and promise, on your part, that you will fulfil all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses of your own free will and choice?"

8 The bridegroom answers, yes.

9 The President, then, puts the question to the bride: "Do you, sister, *(calling her by name,)* take brother, *(calling him by name,)* by the right hand, and give yourself to him, to be his lawful and wedded wife for time and for all eternity with a covenant and promise, on your part, that you will fulfil all the laws, rites, and ordinances, pertaining to this holy matrimony, in the new and everlasting covenant, doing this in the presence of God, angels, and these witnesses of your own free will and choice?"

10 The bride answers, yes.

11 The President then says, "In the name of the Lord Jesus Christ, and by the authority of the Holy Priesthood, I pronounce you legally and lawfully husband and wife for time and for all eternity;

12 "And I seal upon you the blessings of the holy resurrection, with power to come forth in the morning of the first resurrection, clothed with glory, immortality, and eternal lives;

13 "And I seal upon you the blessings of thrones, and dominions, and principalities, and powers, and exaltations, together with the blessings of Abraham, Isaac, and Jacob,

14 "And say unto you be fruitful and multiply, and replenish the earth, that you may have joy and rejoicing in your posterity in the day of the Lord Jesus.

15 "All these blessings, together with all other blessings pertaining to the new and everlasting covenant, I seal upon your heads, through your faithfulness unto the end,

16 "By the authority of the Holy Priesthood, in the name of the Father, and of the Son, and of the Holy Ghost, Amen."

17 The scribe, then, enters on the general record, the date and place of the marriage, together with the names of two or three witnesses who were present.

Part 87

*A Vision of the Celestial Kingdom, given to the Prophet Joseph Smith, as related by Heber C. Kimball at SLC, 17 March 1861. (**Journal of Discourses** 9:41)*

1 We must become like the limbs of one tree, filled with the fragrance and nourishment that arise from the roots; then we shall be clothed with power and authority — then we shall have care one for the other.

2 If we do not unite our efforts in this direction, we shall never pass through the strait gate that is spoken of in the Scriptures, or what I will call the narrow gate.

3 It is the gate that will only admit one man at a time. We are not going in all in confusion, as the sectarians suppose.

4 This brings to my mind the vision that Joseph Smith had, when he saw Adam open the gate of the Ce-

lestial City and admit the people one by one.

5 He then saw Father Adam conduct them to the throne one by one, when they were crowned Kings and Priests of God.

PART 88

A Revelation given to Heber C. Kimball on January 4, 1862. (Sacred History, Solomon F. Kimball Papers, Church Historians Office)

1 It was revealed to me by the Spirit that the United States would soon make war upon this people to test them, and see if they would remain true to the Lord.

PART 89

A Revelation given to President Heber C. Kimball on January 7, 1862. (Heber C. Kimball Papers, Church Historian's Office)

1 In the evening of the 7th of January, the Lord told me the United States would make war on this people to see if they would stand by Him.

PART 90

A Revelation given to President Heber C. Kimball, January 21, 1862. (Heber C. Kimball Papers, Church Historian's Office)

1 In the evening it was told me by the Lord God that Congress of the United States would reject the Saints and would not admit us as a State government and force those officers on us by their power.

PART 91

A Revelation given to President Heber C. Kimball concerning doctrine, on April 30, 1862. (Solomon F. Kimball papers, Sacred History, Church Historians Office)

1 The Lord told me that Adam was my father and that He was the God and father of all the inhabitants of this earth.

Part 92

A Revelation given through President Brigham Young at Salt Lake City, Utah, on October 7, 1870. (Wilford Woodruff Journal, 7 Oct 1870, Church Historian's Office, Salt Lake City, Utah; See also ***Wilford Woodruff's Journal*** *Vol. 6:574)*

1 It is the mind and will of God that the Elders of Israel should take the Utah Central Railroad Bonds and own the road and pay for it, so that he could pay the debt of the Union Pacific which he owes to the brethren.

2 It is the will of God that Charles C. Rich and Lorenzo Snow should call for fifty men to strengthen the settlements in Bear Lake Valley.

3 It is the will of God that Erastus Snow should call upon the people to strengthen the Southern Settlements.

Part 93

*A Revelation given to President Brigham Young as he related it on October 30, 1870, Salt Lake City, Utah. (****Journal of Discourses*** *13:280–281)*

1 It was revealed to me that if the people did not receive the spirit of revelation that God had sent for the salvation of the world, they would receive false spirits, and would have revelation.

2 Men would have revelation, women would have revelation, the priest in the pulpit and the deacon under the pulpit would have revelation, and the people would have revelation enough to damn the whole nation, and nations of them, unless they would hearken to the voice of God.

3 It was not only revealed to Joseph, but to your humble servant, that false spirits would be as prevalent and as common among the inhabitants of the earth as we now see them.

4 Seeing that I have got on this thread, I will ask, is there any revelation in the world? Yes, plenty of it.

5 We are accused of being nothing more nor less than a people possessing what they term the higher order of Spiritualism.

6 Whenever I see this in print, or hear it spoken, "You are right," say I. Yes, we belong to that higher order of Spiritualism; our revelations are from above, yours from beneath. This is the difference.

PART 94

A Revelation given through President Brigham Young at Salt Lake City, Utah, in June, 1873. (Wilford Woodruff Journal, 1 June 1873; See also ***Wilford Woodruff's Journal*** *Vol. 7:140)*

1 President [Young] said: I have asked the Lord what kind . . . of a Temple we should build,

2 And the answer of the Lord was that he did not make two things alike, and we need not make two temples alike

3 So we need not look for two temples alike.

PART 95

A Revelation on the Order of Enoch given through President Brigham Young at Lehi, Utah, on 9 August 1874. (***Journal of Discourses*** 17: <9 Aug 1874> 154)

1 Thus saith the Lord unto my servant Brigham,

2 Call ye, call ye, upon the inhabitants of Zion, to organize themselves in the Order of Enoch, in the New and Everlasting Covenant, according to the Order of Heaven, for the furtherance of my kingdom upon the earth, for the perfecting of the Saints, for the salvation of the living and the dead.

PART 96

The Sermon to be given at the Veil of the Temple, delivered by President Young on the 7 Feb 1877. (L. John Nuttall Diary Vol. 2, Dec 1876–Aug 1877 <entry for 7 Feb 1877> 20–25, Special Collections, BYU Library)

In the year of 1877 President Brigham Young felt moved to have the Endowment Ceremony written out from beginning to end. Concerning this matter Apostle Wilford Woodruff wrote the following in his diary on January 14, 1877: "Spent the evening with President Young. He requested Brigham [Young Jr.] and Wilford Woodruff to write the ceremony of the Endowment from beginning to end." According to Brigham Young Jr., L. John Nuttall also assisted in this project. On January 15, 1877 he made' the following entry in his diary: "Spent most of the day writing with Woodruff and Nuttall." Also on January 16th he wrote: "Busy writing with bros. W[oodruff] and N[uttall] on ceremonies." And again on the 17th: "Spent the evening reading to father what we — Bro. Wood-

ruff, and Nuttall and myself have written in relation to endowments. He made a number of corrections." Wilford Woodruff again makes mention of this in his diary on March 21, 1877: "President Young has been laboring all winter to get up a perfect form of Endowments as far as possible. They having been perfected I read them to the company today." In a letter to the First Presidency dated June 3, 1892, L. John Nuttall also makes reference to this matter: "In January 1877, shortly after the lower portion of the St. George Temple was dedicated, President Brigham Young, in following up in the Endowments, became convinced that it was necessary to have the formula of the Endowments written, and he gave directions to have the same put in writing.

"Shortly afterwards he explained what the Lecture at the Veil should portray, and for this purpose appointed a day when he would personally deliver the Lecture at the Veil. Elders J. D. T. McAllister and L. John Nuttall prepared writing material, and as the President spoke they took down his words. Elder Nuttall put the same into form and the writing was submitted to President Young on the same evening at his office in residence at St. George. He there made such changes as he deemed proper, and when he finally passed upon it [he] said: This is the Lecture at the Veil to be observed in the Temple.

"A copy of the Lecture is kept at the St. George Temple, in which President Young refers to Adam in his creation and etc." (L. John Nuttall Papers, Letter Press Book No. 4, p. 290, Special Collections, BYU Library)

According to Wilford Woodruff, the Lecture at the Veil was first delivered by President Young in the St. George Temple on Thursday, February 1,1877. The following is his diary entry for that day: "I spent the day in the Temple. . . .

"I dressed in pure white Doe Skin from head to foot to officiate in the Priests office, white pants, vest and coat, the first example in any Temple of the Lord in this last dispensation. Sister Lucy B. Young also dressed in white in officiating as Eve. President was present and delivered a lecture of the Veil . . ." L. John Nuttall also confirms the above date as the day when the Lecture was first given. In his diary for the same date he wrote the following: "At the temple. . . . at the Veil — President Young was present and gave some instructions not previously given which I wrote for safe keeping and reference hereafter."

Even though President Young delivered the Lecture at the Veil on February 1st, it was not submitted to him for his approval until several days later. On February 3rd, Nuttall made the following entry in his diary: "At the Temple copying Prest. Young's remarks of Thursday. Wrote to my Mother. Went to the Presidents office. Found he had gone to Price. . ." Nuttall was assisted on this occasion by J. D. T. McAllister who made the following entry in his diary on the same date: "At the Temple all day with Brs. L. John Nuttall copying and etc. We got through at 4 p.m. Bro. Nuttall left. President Young called at the door and left word with me to show sister Louisa Spencer and company through the Temple." I have not been able

*to determine for certain exactly when the Lecture was first submitted to President Young for his approval; but the diaries of those involved indicate that it had to be either on the 3rd or 7th of February. It is possible that Nuttall finished his first draft on the 3rd and that it was for the purpose of delivering it to President Young for his scrutiny that Nuttall had attempted to see the President at his home that afternoon but "Found he had gone to Price . . ." According to Brigham Young Jrs. diary (entry of January 14, 1877), Price settlement was "5 **1/2** miles" from St. George, and the President did return from Price that day. Wilford Woodruff wrote in his diary concerning this trip as follows: "In company with President Young and others I rode to the Price Settlement and up the river to view their farm then returned home. . . . I spent the evening at President Young's." While it is possible that Nuttall did visit President Young on the evening of February 3rd, there is no indication from either Nuttall's diary or any other source that he did — it is likely that he was at his residence with nothing occurring that he felt worthy of mention.*

Neither is there any evidence to indicate that the writing of the Lecture was completed on the 3rd. On Monday the 5th Nuttall mentions doing some writing: "At the Temple writing until 2 P.M." Daniel McAllister for that day also mentions the same in his diary: "At the Temple writing until 4 p.m." — however it is not mentioned what they were writing on. Neither Nuttall nor McAllister were trained stenographic reporters — at best they could only have taken notes on the Presidents Lecture. On the 3rd they were left with the task of combining those notes as much as possible into a coherent sermon — after that it would be necessary to visit President Young to have him fill in the gaps and make corrections. Nuttall in his letter stated that the Lecture was submitted in the evening at President Young's office in residence at St. George. From February 4th through the 7th he accounts for his activities on every evening in detail, but makes no mention of visiting the President until the 7th. On the evening of February 7th L. John Nuttall visited President Young at his home. He there submitted to him the writing of the Lecture, and as he said in his letter, President Young "there made such changes as he deemed proper". At this meeting President Young substantially added to the Lecture at the Veil. He communicated these changes orally, in a short sermon on the history of the Endowment and the creation of Adam and "etc." L. John Nuttall took down his words for the purpose of adding them to the Lecture, and later recorded them in his diary under the date of February 7, 1877. Concerning this occasion, Nuttall wrote the following: "After supper went to President Young's. [The following persons were] present, Prest. Young, W. Woodruff, E. Snow, B. Young Jr., J. G. Bleak, E. M. Greene and myself." At this point Nuttall stopped writing for the ink beginning the next sentence is much lighter and the same as that used for his diary entry of February 8th. Nuttall resumes his diary entry for the 7th as follows: "Works in the Temple [the sermon

at the Veil] being under consideration Prest. Young was filled with the spirit of God and revelation and said. . . . " The sermon that followed was added to the Lecture at the Veil and was incorporated into the ceremony of the Temple as an essential part of the Endowment. Some time between 1902 and 1905 most of this part was removed — only verse 8 below still remains a part of the Lecture. The following is that part of the Lecture at the Veil which was delivered by President Young at his home in St. George, Utah, on the evening of February 7th, 1877:

1 When we got our washings and anointings under the hands of the Prophet Joseph at Nauvoo we had only one room to work in, with the exception of a little side room or office w[h]ere we were washed and anointed, had our garments placed upon us and received our new name.

2 And after he had performed these ceremonies, he gave the key words, signs, tokens and penalties.

3 Then after we went into the large room over the store in Nauvoo, Joseph divided up the room the best that he could, hung up the veil, marked it, gave us our instructions as we passed along from one department to another, giving us signs, tokens, penalties, with the key words pertaining to those signs.

4 And after we had got through, Bro. Joseph turned to me (Prest. B. Young) and said, "Bro. Brigham this is not arranged right but we have done the best we could under the circumstances in which we are placed,

5 "And I wish you to take this matter in hand and organize and systematize all these ceremonies, with the signs, tokens, penalties and key words" —

6 I did so and each time I got something more, so that when we went through the Temple at Nauvoo I under stood and knew how to place them there. We had our ceremonies pretty correct —

7 In the creation the Gods entered into an agreement about forming this earth, and putting Michael or Adam upon it.

8 These things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus, made while in Jerusalem, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent."

9 We were once acquainted with the Gods and lived with them,

10 But we had the privilege of taking upon us flesh that the spirit might have a house to dwell in.

11 We did so and forgot all, and came into the world not recollecting anything of which we had previously learned.

12 We have heard a great deal about Adam and Eve, how they were formed and etc.

13 Some think he was made like an adobe and the Lord breathed into him the breath of life, for we read "from dust thou art and unto dust shalt thou return."

14 Well he was made of the dust of the earth but not of this earth.

15 He was made just the same way you and I are made but on another earth.

16 Adam was an immortal being when he came on this earth;

17 He had lived on an earth similar to ours; he had received the Priesthood and the keys thereof,

18 And had been faithful in all things and gained his resurrection and his exaltation, and was crowned with glory, immortality and eternal lives, and was numbered with the Gods for such he became through his faithfulness,

19 And had begotten all the spirits that was to come to this earth.

20 And Eve our common mother who is the mother of all living bore those spirits in the celestial world.

21 And when this earth was organized by Elohim, Jehovah and Michael, who is Adam our common father, Adam and Eve had the privilege to continue the work of progression,

22 Consequently came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in,

23 And when Adam and those that assisted him had completed this kingdom our earth he came to it, and slept and forgot all and became like an infant child.

24 It is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve —

25 This should be interpreted that the Man Adam like all other men had the seed within him to propagate his species, but not the Woman;

26 She conceives the seed but she does not produce it; consequently she was taken from the side or bowels of her father. This explains the mystery of Moses' dark sayings in regard to Adam and Eve.

27 Adam and Eve when they were placed on this earth were immortal beings with flesh, bones and sinews.

28 But upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life —

29 Adam was not under transgression until after he partook of the forbidden fruit; this was necessary that they might be together, that man might be. The woman was found in transgression not the man —

30 Now in the law of Sacrifice we have the promise of a Savior and Man had the privilege and showed forth his obedience by offering of the first fruits of the earth and the firstlings of the flocks; this as a showing that Jesus would come and shed his blood.

31 (five blank lines in the manuscript)

32 Father Adam's oldest son (Jesus the Saviour) who is the heir of the family, is father Adam's first begotten in the spirit world, who according to the flesh is the only begotten as it is written.

33 (In his divinity he having gone back into the spirit world, and came in

the spirit to Mary and she conceived,

34 For when Adam and Eve got through with their work in this earth, they did not lay their bodies down in the dust, but returned to the spirit world from whence they came. (Diary of L. John Nuttall, February 7, 1877, Special Collections, BYU Library)*

Note: Since the publication of the 1st edition a general interest has risen with regard to this part being the sermon at the veil — it has become a controversial focal point for people of all persuasions.

There are three different approaches to this issue. The most perfect solution would be to produce a copy of the original Lecture from the St. George temple records, and compare it word for word with the sermon in question. This is the only certain solution to the problem, but since these records are not made available for research, this option is not presently open.

A second approach and the next best, is to establish a historical connection between Nuttall's February 7 diary entry and the Lecture at the Veil. This I have already done in the introduction to Part 95, but there still remains some additional material concerning the completion of the Lecture which will be presented here.

Nuttall in his letter to the First Presidency stated that after he and McAllister had recorded the Lecture he "put the same into form and the writing was submitted to President Young *on the same evening at his office in residence at St. George*." At first glance, it would appear as though he were saying he had submitted the writing to President Young on the evening of the same day that the Lecture was first given, but a closer look will reveal that this is not at all what Nuttall said. He means that the writing was submitted to President Young on the evening of the same day when he (Nuttall) finished putting the Lecture into form. According to Nuttall's diary this could not have been before February 3, as he states he spent that day "at [the] Temple copying Prest. Young's remarks of Thursday [February 1]." The question is: did they complete their work on the Lecture that day, so that it was ready to present to President Young, or did they just finish doing a days work? If they finished their work on the Lecture, then according to Nuttall's letter, it would have been the evening of the 3rd that he delivered it to President Young — otherwise Nuttall's letter would be in error, as he would not have delivered it on the "same" evening.

Nuttall does not account for his activities on the evening of the 3rd, but he does account for his activities on every evening from the 4th through the 7th when he visited President Young "at his office in residence at St. George". His diary entry for the 7th states: "After supper went to President Youngs' ". It was during this evening visit at President Youngs' that the sermon in question was delivered. Not only that but Nuttall prefaces the sermon with a significant

remark: "*Works in the Temple being under consideration*". It has already been established what works in the Temple were in process — they were putting the entire endowment ceremony into writing, and as of the 1st Nuttall had been specifically assigned by President Young to work on the Lecture at the Veil. With this project in process Nuttall went to President Young's that evening, where he received correction and further content material — the substance of which he recorded in his diary entry for February 7th. But even as of the 7th the Lecture was yet to be completed.

If we can understand the meaning of Nuttall's terminology the Lecture at the Veil was not completed, polished and accepted until the evening of February 12th. On Saturday, February 10th, Nuttall recorded the following in his diary: "with Bro W. Woodruff engaged in writing the *lecture* for the Endowments *to be read to President Young* — spent the evening at President Young's house — *did not finish our work* —" It may well have been this day that Nuttall had reference to in his letter when he wrote "Elder Nuttall put the same into form and the writing was submitted to President Young *on the same evening* at his office in residence at St. George." On February 1st Nuttall and McAllister took notes on the Lecture at the Veil — on the 3rd Nuttall composed their notes (as much as possible) into a coherent sermon — On the evening of the 7th he went to the residence of President Young whereupon he received correction and additional material to be incorporated into the Lecture. On the 10th Nuttall with the help of "Wilford Woodruff engaged in incorporating the corrections and additional material which he had received on the 7th into the sermon, and on that *same* evening he delivered it *"to be read to President Young"* — but they *"did not finish"* their work. This remark must point to some particular segment of the Endowment which they anticipated finishing that night, as work on the Endowment as a whole continued on for more than a month yet to come. On Monday the 12th Nuttall makes another pertinent entry: "I wrote on a mode of Procedure to be observed in the giving of endowments also assisted by Bro J. D. T. McAllister and H. Raleigh — by invitation we all eat supper at the house of Brother Crane — and spent the evening with President Young reading what we had written. *He accepted and corrected the same*." Nuttall in his letter did not say that President Young approved of the Lecture on the same evening that he first presented it to him — It was necessary that Nuttall continue to return to President Young's residence as it was there that he was given direction concerning the necessary changes and corrections which were required. (Note: the reason for this was that President Young's health was failing.) It does not matter whether or not Nuttall delivered the sermon to President Young on the 3rd. Even if he did the work was not complete, the changes and corrections were not yet made, neither were they on the evening of the 7th nor the 10th. But as Nuttall said, "*when he finally* passed upon it [President Young] said: This is the Lecture at

the Veil to be observed in the Temple." This was the substance of Nuttall's diary entry for the 12th: "spent the evening with President Young reading what we had written. *He accepted and corrected the same.*" It was on this evening that he pronounced: *"This is the Lecture at the Veil to be observed in the Temple*."

A third approach — and one too which I avoided in the 1st edition is a doctrinal one — that is to comb through available material dealing with the content of the Lecture at the Veil and compare it to the sermon in question for parallels. It must be admitted that demonstrating a similarity in content will not in itself prove them to be one and the same. However in coupling the historical connection which I have already established with a parallel study of subject matter the reasoning which I have already advanced will be strengthened.

The following quotes have been arranged in chronological order with parallels being pointed out through cross references to Part 95. As for the significance of these similarities — I will leave the reader to judge for himself.

Saturday, November 8, 1890:

High Council of St. George Stake met in St. George Tabernacle. President Ivins stated that he had learned that Father Edward Bunker of Bunkerville, in this Stake, had been teaching that some of the ceremonies at the Temple were wrong, *and erroneous teaching was given in the Lecture at the Veil*. As Elder Myron Abbot, 1st Counselor to the Bishop at Bunkerville had given some information on this matter, it was decided to learn from him, more definitely in relation to this matter. (St. George Historical Record, Church Historian's Office)

8 Nov. 1890:

. . . . . Prest. Ivins said he had heard that Father Bunker had been teaching that *the ceremonies in the Temple were wrong and particularly the Lecture at the veil.*

Prest W. S. Snow also referred to the same matter.

Counselor Bleak said these people should be cited to appear before this High Council and answer these charges against them.

The matter was thoroughly ventilated by the Council.

Counselor Bleak suggested that the Presidency of the Stake at [St. George ought to] invite in to the Council Bro Myron Abbott and have him make a statement about what Bp. Bunker has been teaching in Bunkerville. . . . . (St. George Stake High Council Minutes, 8 Nov. 1890)

Saturday, December 13, 1890:

High Council of St. George Stake met at St. George Tabernacle. In response to invitation of the Presidency of the Stake, Bishop Edward Bunker Junr. and Elders Myron Abbott and Joseph I. Earl were present.

President McArthur invited the brethren named to express themselves on the views said to have been expressed in Bunkerville Ward and which are considered by some to be unsound doctrine.

Myron Abbott, counselor to Bishop Edward Bunker, Junr., stated that for a number of years, questions on church teachings had been agitated in Bunkerville Ward. *Bishop Bunker had stated he did not believe Adam was our God and Bishop Bunker had expressed his opinion that some teachings in the temples were wrong, — notably — part of the Lecture at the veil* — That Father Bunker had the same views. (Part 95:16–19) Father Bunker stated to him (Bro. Abbott) a number of years ago that Adoption would be of no avail as administered in the Temple. All such work would have to be done over again.

Bp. Edward Bunker, Junr. among other things said: *"In regard to the lecture at the veil in the Temple, it is certainly wrong. It teaches that Eve was an immortal being and was brought here by Adam."* (Part 95:27, 22, 34) *Did not believe this. "Thought that Adam was not a resurrected being."* (Part 95:18, 27) *In answering question of councilor Cannon, expressed his belief that Adam was the Archangel [Michael] and that Jehovah and Michael were persons of Spirit* (Part 95:18, 27)*; that Eloheim was a person of Tabernacle; and the Head of all.*

After a prolonged second session of the Council Bishop Bunker and his Counselor, Myron Abbott felt they had done wrong in *contending* on the subjects referred to. (St. George Historical Record)

13 Dec 1890:

. . . . . .Matter of preaching erroneous doctrine taken up.

Case of Father Bunker heard first.

Prest McArthur stated he had invited these brethren here out of good feeling and wanted the brethren to state their views.

Bro. M. Abbott stated that this is something that has been agitated for a number of years and it is not on account of any feelings, but thought from what he knew of the principles of the gospel that Bp. Bunker was wrong and [that he was] preaching erroneous doctrine. Said Father Bunker said he *did not believe Adam was our God.* (Part 95:16–19) *He did not worship him as his God, and Bp. Bunker said he thought that some of the ceremonies in the Temple were wrong especially the Lecture at the veil.* Said Father Bunker, a number of years ago, said in regard to some adoptions he (Bro Abbott) wanted done in the Temple, that it would do no good, it would all have to be done over again. Said the work done in the Temple was of no effect and would be of no avail.

Bp. Bunker suggested that his fathers name be left out until he was here to answer for himself as Bro Abbott was making statements that were not correct. Read from the Dec 1881 [issue of ***The***] ***Contributor***. Prophet Joseph's views. Said those were his views.

Counselor Smith thought that Bro Abbott should state what Father Bunker has been preaching about so that the Council could make a charge.

Counselor Cannon suggested that we let the matter of Father Bunker lay over until he is here to answer for himself.

Prest Ivins did not think we should handle the matter of Father Bunker until he could be here.

Bro Abbott said he did not want the matter brought up before the High Council, but would like to have it settled satisfactorily.

Prest Ivins said the principle thing wanted to be found out was whether Bro Abbott thought there was erroneous preaching, that these things may be set right.

Counselor Bently said that no harm could come to Father Bunker by ventilating the matter. Did not think we could get along without these statements of Bro Abbott's to know what action to take.

Prest McArthur said we never should have known anything about the matter, unless it had been reported to us, and we now want to see if they were as bad as stated [in the report].

Jos. I. Earl stated Father Bunker was sick, but before they started he called to see him and he expressed himself as anxious to come. Told Father Bunker that Prest McArthur said there was no charge. But Father Bunker would rather have what he is charged with be [written] in black and white, so as to know what he is to meet [and have time to prepare an answer].

Bp. Bunker stated that Bro Abbott's statements were incorrect.

Bro Abbott's views were that our spirits in the eternal world were begotten in the spirit world [just] the same as we are begotten here, and *that Adam is the father of our spirits* (Part 95:19–20)*, and as he is the father of all flesh* (Part 95:21–22) *he is our father and our God and the only God with whom we have any thing to do. (**Journal of Discourses** 1:50) And that Adam was the Father of Jesus Christ* (Part 95:32–33) *and that all the ceremonies in the Temple are right.* Father Bunker told him that our spirits were not begotten by God, but was created out of the elements on the same principle that Jesus made wine out of water, and *that Jesus Christ was the Father of Adam, and that Jesus Christ and God was the [self] same ~~self~~ person. He asked him if he thought that Jesus Christ begat himself through the Virgin Mary, and he answered "that is just what I think."*

All these things have been [spoken] of by all the young men of the place [in Bunkerville] and they have often said, "Why [are] you and Father Bunker and Bp. Bunker ~~are~~ at outs about this matter," and he wanted this High Council to decide which is right, he or Father Bunker and Bp. Bunker.

Bp. Bunker stated that he has found by searching after truth and talking with his brethren, that the views of many of them, he could not reconcile with

the Bible. Now with [regard] to Father Bunker advocating that Jesus Christ and God [the Father are] ~~being~~ one and the same person, [this] was news to him. He has never said this to him. In regard to the ceremonies of Adoption, Father Bunker holds that children should be sealed to their parents, but that he did not understand that it was right to seal dead people [or people that had never lived the gospel] — that there had not been sufficient revealed upon this principle. Read article upon priesthood. *[The] Contributor* 2, 1881.

Counselor Smith asked, "What do you understand by how the spirits come into existence?"

Bp Bunker said he could not say. Could not go so deep. Did not know how these spirits were created [Heb 12:9; James 1:17; D&C 77:2]. Stopped there. Believed that what has been revealed would agree with what would be revealed. Said in answer to Counselor Cannon's question, that he accepted the word of God as revealed by the Prophet Joseph. Said his revelations did not conflict [with the Bible]. If the word of the Prophet was in conflict with the Bible, he would accept the Prophet. But if Pres. Woodruff or any one else preached anything conflicting with what was revealed through Joseph Smith, he would not accept it, for he thought it would be wrong. *In regard to [the] Lecture at the Veil in the Temple, it is certainly wrong. It teaches that Eve was an immortal being and was brought here by Adam.* (Part 95:27, 16) *Did not believe this — thought that Adam was not a resurrected being.* (Part 95:18) From questions by Counselor Cannon, [he] believed that Adam was the archangel [Michael] and that Jehovah and Michael were persons of spirit, that Eloheim was a person of Tabernacle and the head of all.

Question by Bp. C. N. Smith: Would he doubt the doctrine of anyone presiding [in the Church today] if it conflicted with any previous [doctrine] taught by Joseph Smith. Yes.

Counselor Cannon related a conversation he had with Prest. Taylor. Said *he did not know that there was anything in the Temple that inferred that Adam was our God. The Lecture says[:] Adam was an immortal being* (Part 95:16) *and Eve the Mother of all living bore those spirits in the Celestial World* (Part 95:20) *and Adam and Eve came here to form Tabernacles for them to dwell in.* (Part 95:22) *Adam was made of the dust of the earth, but not of this earth.* (Part 95:14)

Prest Snow read from ***[The] Contributor*** page 283 bearing upon this matter.

Counselor Chas. Smith said that the Lecture at the veil (sic) teaches us that *Adam was created on another earth* (Part 95:14–15), *and that he was resurrected* (Part 95:18) *and came upon this earth [as] an immortal being* (Part 95:16) *and begat tabernacles for the spirits they had created in the spirit world.* (Part 95:19–22)

Counselor Cannon **CONTINUED HIS QUOTATIONS FROM THE VEIL LECTURE.**

Prest Ivins said it is evident that Father Bunker and the Bp. have not preached these things in public. What shall we do about it?

Counselor Cannon said: Father Bunker and Bp Bunker, nor any other man has a right to preach doctrine contrary to that which is accepted as doctrine by the Church. *And as Father Bunker has privately expressed his belief that the Lecture at the veil was wrong, he is an unbeliever to that extent.* Made remarks at length upon the law of Adoption. Said in regard to the Godhead, there is something in it we do not understand thoroughly, and when we begin to discuss [these principles, if we begin to argue] it will cause us to lose the spirit of God. Quoted from Doctrine & Covenants in regard to adultery [referring to] when ever it would seem to conflict, to show that different circumstances required different laws. Spoke thus because Bp. Bunker said if there was anything in conflict with the written word of God. Both these revelations were the written word of God.

Prest Snow gave his views upon the position that Father and Bp Bunker assumed in regard to the Lecture at the veil *and that Prest Young was so careful that he would not allow Bro Cannon or any one else to quote it, but have it written down, to be read at the veil*.

Counselor Cannon said the endowments were organized in Joseph's brick store in Nauvoo. ***Prest Young said he wanted to deliver the Lecture at the veil and 4 men was writing. And after they had got through, the min[ute]s were given to Prest Young to revise, and as he revised it Prest George Q. Cannon wrote it very slowly and after Prest Young's death it was sent for by the Twelve Apostles and closely scrutinized and there was only one thing changed in it, and then [it was] accepted by them and no man has any right to say anything against it.***

Prest D. D. McArthur gave some instruction. *Believed that Lecture at the veil was correct. Advised Bro. Abbott to go slow about preaching that Adam was the Father of Jesus Christ.* (Part 95:32–33) Thought that we should not discuss these things [and argue about it], for no good comes of it.

Bp. Bunker stated that when Prest McAllister was down at Bunkerville once he told him he would not say any thing more about it, as it seemed to be creating a bad feeling, and he has never done so.

Upon Motion of Counselor Chars Smith adjourned to meet in Stake Office at 7 P.M. (St. George Stake High Council Minutes, 13 Dec 1890)

Friday, May 15, 1891:

The High Council of St. George Stake took up the case of Edward Bunker, Senior, of Bunkerville Ward, *who had been charged with erroneous views and teachings.* Father Bunker's views were brought to the attention of the High Council on the 13th of last December. Since then Father Bunker expressed a desire to submit his views to the Council in writing. This was granted, resulting in a statement bearing date "Bunkerville, April 25th 1891," and submitted on ten pages of foolscap. [Note: The following are excerpts taken

from the above mentioned letter, (see The autobiography of Edward Bunker, pp. 31–47, Church Historian's office):]

Report to Council

Having been represented before you as not believing certain doctrines as held to be correct by Myron Abbot and others and not being present at the council when represented because of sickness and having heard the minutes read since and with your permission to answer the charges in writing. I herewith submit to you my belief and unbelief.

1st I do not believe *that Adam is the father of Jesus Christ* (Part 95:32–33) and *the God we worship and the God of this earth* (Part 95:7–34). That the council has decided on as I believe. . . . .

In regard to Adam coming to this earth in the creation *as a resurrected celestial being and a God* (Part 95:16, 18); *having had a second probation on another planet* (Part 95:17) *and that his body was of the dust of another planet* (Part 95:14–15). I do not believe this item of doctrine . . . . .

This is plain to me that Adam came to this earth *as a personage of Spirit*. (Part 95:27) He might have been a Celestial spirit because he kept a celestial law in his first estate. . . . .

Now if Jesus could come down in the creation [as] a personage of spirit why not Adam also?

I understand that the family of spirits — Jesus Christ at their head — had not received a second estate and that was why this earth was created (Part 95:9–11, 22) . . . .

Question. Is it possible for a resurrected being having received an exaltation *to lay off that body and become a fallen being?* (Part 95:18, 23, 27–29) To me it is not possible . . . . . [Joseph Smith: "That which has a beginning may have an end." (***TPJS*** 353)]

Adam will reign and rule on the earth as a mighty prince in the Millennium *under Jesus Christ* (Part 95:32–33) as God King and law giver. . . .

Signed: Edward Bunker

[*Note*: We will now continue with the St. George Historical Record from the above point of departure:] After reading the document and discussion on the case, the council decided, "That the communication of Edward Bunker on what he believes and does not believe; together with a statement of the cause leading to the investigation which called forth his declaration, also the full action of the Council in this matter be forwarded to the First Presidency of the Church, asking their advice as to the proper course for us to take, as the Presidency and High Council of this Stake,"

"Councilor David H. Cannon moved that the Presidency of the Stake with Councilor James G. Bleake, and the Clerk of the High Council act as a Committee to formulate this statement: carried.

St. George Stake High Council Minutes:

High Council met in Tabernacle
Friday 15 May 1891. 2 P.M.

Prest D. D. McArthur presiding Prayer Counselor D. H. Cannon Roll Call 2 of the Presidency 9 members / All present. . . . . .

Case of Father Edward Bunker was then taken up.

Clerk read paper from Father Bunker in which he submits his beliefs and unbeliefs to the High Council —

". . . . . .

Report to Council

Having been represented before you as not believing certain doctrines as held to be correct by Myron Abbot and others and not being present at the council when represented because of sickness and having heard the minutes read since and with your permission to answer the charges in writing. I herewith submit to you my belief and unbelief.

1st *I do not believe that Adam is the father of Jesus Christ* (Part 95:32–33) *and the God we worship and the God of this earth.*

* * * * * *

Now in regard to the law of adoption; I believe it is a correct principle and when it runs into the lineage it looks consistent, but the adoption of one man to another out of lineage I do not understand and for that reason I would not enter into it. And adopting the dead to the living is as adopting the father to the son. I don't believe there is a man on earth that thoroughly understands the principle. If there is I have never heard it taught so I could understand it. I believe it is permitted more to satisfy the minds of the people for the present until the Lord reveals more fully the principle.

In regard to *Adam coming to this earth in the creation as a resurrected celestial being and a God* (Part 95:18)*; having had a second probation on another planet* (Part 95:15–18) *and that his body was of the dust of another planet.* (Part 95:14–17) *I do not believe this item of doctrine . . . .*

[Signed:]
Edward Bunker Sr.

Counselor D. H. Cannon referred to one part of the paper where it refers to *Adam being the God of Jesus Christ, etc, and where Father Bunker says the Council had decided upon [that point as he believes]. Said the Council never decided upon this point at all.*

He then moved that the communication of Edward Bunker on what he believes and does not believe, together with a statement of the causes leading to the investigation which called forth his declaration, also the full action of

the Council in this matter be forwarded to the 1st Presidency of the Church asking their advice as to the proper course for us to take as the Presidency and High Council of the stake.

Seconded by Counselor J. G. Bleak. Carried unanimously.

J. W. McAllister Clerk

(St. George Stake High Council Minutes, 15 May 1891)

Friday, May 22, 1891:

The following was prepared and subsequently approved by the High Council and forwarded to the First Presidency:

"St. George, 22nd May, 1891.

"To President Wilford Woodruff and Counselors.

"Brethren: — For some years there has existed a spirit of division on doctrinal points and Church teachings, in Bunkerville Ward, this Stake of Zion. It was thought that by the gentle corrections and teachings of the Stake Presidency, to certain of the disputants, the division would gradually die out, and be overcome. Such, we regret to state, has not been the case. Finding the evidences of this division more and more manifest, it was reported to the High Council here, at its meeting in November last. By action of the Presidency and High Council, the chief parties to the division were invited to meet with us in Council that we might learn more definitely their views.

"At our High Council in December last in response to this invitation Bishop Edward Bunker, Junr. and his Counselors, Myron Abbott and Joseph I. Earl met with us. Father Edward Bunker, being in poor health at the time, could not attend.

"Bishop Bunker and his first Counselor, Myron Abbot, who is also his uncle, being representatives of the diverse and unreconciled views prevailing in the Ward, stated some of their respective differences of belief and teachings.

"Upon hearing these brethren it was found that they were each most pronounced in their respective views.

"As a result of the investigation the following was passed as the action of the Council: "It is the sense of this Council that it is an error *to teach* that Adam was not an immortal, or, resurrected, being when he came to this earth (Part 95:18, 27); also, that we pray to Adam as our God; and, it is wrong *to teach* that Adam is one of the Godhead;

"Father Edward Bunker was present at the High Council in March last, and asked the privilege of expressing his views, in writing, upon the doctrines and teachings referred to in the December High Council Meeting. This was granted.

"The written statement has been presented to and read in, the High Council, and the Council has decided to submit it, and this whole matter, to you.

"This Statement, enclosed herewith, sets forth the points upon which the division in Bunkerville Ward is based, and we submit it to you with a desire to receive instruction as to what you wish us, as a Presidency and High Council to do in this matter.

"There is one thing more: You will notice in the beginning of Father Bunker's statement *declaring his views relating to Adam,* he uses the words: 'That the Council has decided upon, as I believe.' The only council action in deciding anything about the points in controversy, is embodied in the quoted action of the Council found at the bottom of page 2 of this letter.

"Awaiting your instruction, or decision, in this matter.

"We remain, dutifully yours, —
"Daniel D. McArthur.
"A. W. Ivins, per DDMA.
"Erastus B. Snow"

(St. George Historical Record)

June 3, 1892:

Memoranda

In January 1877, shortly after the lower portion of the St. George Temple was dedicated, President Brigham Young, in following up in the Endowments, became convinced that it was necessary to have the formula of the Endowments written, and he gave directions to have the same put in writing.

Shortly afterwards he explained what the Lecture at the Veil should portray, and for this purpose appointed a day when he would personally deliver the Lecture at the Veil. Elders J. D. T. McAllister and L. John Nuttall prepared writing material, and as the President spoke they took down his words. Elder Nuttall put the same into form and the writing was submitted to President Young on the same evening at his office in residence at St. George. He there made such changes as he deemed proper, and when he finally passed upon it said: This is the Lecture at the Veil to be observed in the Temple.

A copy of the Lecture is kept at the St. George Temple, in which President Young refers *to Adam in his creation &c.*

[signed:] L. John Nuttall
For Presidents: W. Woodruff
Geo. Q. Cannon
Jos. F. Smith

June 3,1892
Salt Lake City
(L. John Nuttall Papers, Box 4, Book 4, p. 290, BYU Library)

Saturday, June 11, 1892:

High Council of St. George Stake convened at 10 a.m. in St. George Tabernacle. Prest. Dan D. McArthur prest.

The council was favored with the presence of President Wilford Woodruff and his first counselor, Prest. George Q. Cannon. [***Note:*** Joseph F. Smith was not present.]

The case of disagreement on points of doctrine between brethren of Bunkerville Ward was called up.

Father Edward Bunker, and others from Bunkerville Ward were prest.

Elder Arthur Winter, Clerk to the First Presidency, then read Father Edward Bunker's views on doctrinal points, written April 25th, 1891 and forwarded to the First Presidency by St. George Stake Presidency pursuant to action of St. George Stake High Council on 15th May 1891.

The results of this investigation was that all the Bunkerville parties became reconciled to each other on the points which they had been agitating for a long time, and which had engendered bitter feelings between them. (St. George Historical Record)

June 11, 1892:

Saturday, [11] June, 189[2]
High Council met in Tabernacle 10 A.M.

President David D. McArthur presiding.

Prayer Con. G. F. Whitehead

Roll Call. Presidency and 10 members present.

Presidents W. Woodruff and George Q. Cannon visiting.

Prest. Daniel D. McArthur stated the business of the Council.

Presented the case of Father Bunker. Not to try him, but to settle the differences on Doctrinal points.

Thought he would listen to the brethren from Bunker[ville] and try and correct them as far as possible.

About a month ago, Bp. Edward Bunker preferred a charge against his 1st Counselor Myron Abbott and in this charge stated he could not sustain him longer as his counselor, and wishing the Presidency to send some person down to hear the case. At that time the Stake Presidency presented the case to the High Council, and the Council concluded that this case grew out of the former case of difficulty in opinion on doctrinal points and could not be settled until that was settled.

Council proceeded to fill up.

Place of Counselor Miles filled by Bp. Thos. Judd

Place of Counselor Lytle filled by A. R. Whitehead

Arthur Winter, Clerk of First Presidency then read paper in relation to Father Bunker's views on doctrinal points (see minutes of 15 May 1891) . . . . . .

President George Q. Cannon then asked questions of Father Bunker. . . . . .

Prest Cannon quoted, "I am the beginning and the end," Jesus speaks for the Godhead, the personages who compose the Godhead, and that must be kept in mind all the time, not speaking for himself, but for his Father. It is overlooking this [point] that leads to confusion. Men thinking that Jesus speaks for himself [cannot understand]. Did the father of Jesus have a father. George Q. Cannon thought he had [*TPJS* 372–373] — the same as Abraham and Jacob, as Gods, had fathers. He read the written views of Father Bunker, item by item, asking Father Bunker questions upon them.

Prest Wilford Woodruff said Adam stood ahead of this world and Jesus was born long after. Now this is the key to the whole matter.

Prest. Cannon said Father Bunker labors to show that the God of this earth is the Savior; we all believe this, but he [i.e. President Cannon] wanted to know if he [i.e. the Savior] is the only God [with whom we have to do, or] the God that we worship. We Worship the Father in the name of Jesus. If Jesus is the object of our worship, who was left in charge when He was tabernacled in the flesh. It was the Father. Father Bunker believed that Adam was a spirit before he came here, or in other words that there was a separate creation when he came here. Asked Father Bunker to explain the process by which man was formed.

Father Bunker said he would answer that question by asking one: If Bro. Cannon could answer that question how Jesus turned water into wine he would answer his question.

Prest. Cannon said we are of the earth [earthy (1 Cor 15:34–47)]. Dust we are and to dust we return. It was not a separate creation. But Adam was created like we are. If our Father in Heaven had a father [*TPJS* 372–373] [—] then the Father was created as Jesus was created, [just] as we were created [and just] as Jesus was. Jesus was created through a woman by a God on this earth [just the same] as we [are] created. When Jesus come[s] upon the earth, he will come with a body born of a woman. Thought Adam was created as we are created. [Luke 3:38; Acts 17:28–29; Moses 6:7–22, 59] Said Father Bunker holds different views and Bro Orson Pratt also held different views from this and as a consequence he nearly went out of the Church for it. And he once heard him say, that whenever he contended with Prest. Young, his mind was darkened, and he said he was going to stop. Testified in the name of Jesus Christ that Adam was born just as we are born. The Lecture at the Veil is true.

Procreation is the gift of Eternal Lives [D&C 132:19–26], and if we are faithful we shall create worlds and people them just as Adam has done. . . . . .

Prest. Cannon again referred to Father Bunker's statements and said that when this earth was created Jesus was a spirit. . . . . .

Prest Cannon read from Doctrine and Cov. Section 124 verse 41 — "For I design to reveal unto my church things which have been kept hid from before

the foundation of the world, things that pertain to the dispensation of the fulness of times.["]

Prest Woodruff read from Doctrine and Covenants Section 121: "God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory; A time to come in the which nothing shall be withheld whether there be one God or many gods, they shall be manifest. All thrones and dominions principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ . . . . in the days of the dispensation of the fulness of times — According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest. (D&C 121:26–32) President [Woodruff then said:] "Now when that time comes Father Bunker and I will know all about these things.["]

Prest Cannon said he did not fully understand the Law of Adoption, but that it was a correct principle. . . . . (St. George Stake High Council Minutes, Church Historian's Office, 11 June 1892)

June 11, 1892:

10 a.m. attended High Council. Presidents Woodruff and Cannon present. *The Doctrine preached and contended for by Father Edward Bunker of Bunkerville Ward was investigated, condemned and Father Bunker set right.* It was a nice time. Much instruction was given by the First Presidency present. (Diary of J. D. T. McAllister, June 11, 1892)

June 11, 1892:

St. George — Attended the High Council at which Pres.. Woodruff presided. G. Q. Cannon was present also and a large body of the leading men of this Stake. *Br Edward Bunker Sen. and others of Bunkerville, Nevada, had been advancing false doctrine.* One item was, that he, Bunker, thought it was right to worship the intelligence that was in God the Eternal Father and not God, who made all things by the power of his Word. *And another was that Adam was made of the dust of the earth contained in the Garden of Eden* (Part 95:13–15). He had also advanced some erroneous ideas concerning the resurrection (Part 95:27–29). Pres. Woodruff and Cannon showed in a very plain manner that it was right to Worship the true, and the Living God, and Him only, and not the intelligence that dwelt in Him; that His Son Jesus Christ, or Jehova[h], never taught such doctrine, but always to worship my Father which is in Heaven, and to always

pray to the Father in the name of his Son Jesus Christ. Showed that Adam was an immortal being when he came to this earth (Part 95:18, 27) *and was made the same as all other men* (Part 95:15) and Gods are made; and that the seed of man was of the dust of the earth, and that the continuation of the seeds in a glorified state was Eternal Lives. And after this Mortal tabernacle had crumbled to dust in the grave, that God would, in the time of the resurrection by his Matchless Power, bring [it] together again in the form of a glorified and an immortal [body, as a reward] to the Righteous to dwell with Him forever. Also that those that were not righteous would also be resurrected, but not with a glorified body. Said it was not wisdom for the elders *to contend about such matters and things they did not understand. And not to teach such things to the children in the Sunday Schools; they could not comprehend them.* Pres. Woodruff spoke of the false doctrine taught by Amasa Lyman some years ago, viz, that the Atoning blood of Jesus Christ was of no more efficacy than the blood of any other man or that of a Bullock &c. Such false ideas had led him to apostasy and finally out of the church. Also of the false teachings of the late Orson Pratt, one of the Twelve, arguing that every particle of matter which composed the elements had all the attributes of the Deity in it, and that they, i.e., the particles of Matter, by some unaccountable way united together and became God. Pres. Woodruff told of Orsons unyielding stubbornness, and of upbraiding the Twelve for not being manly, for not declaring their views the way he looked at it, and branding them as cowards &c. &c. Spoke of the firmness of Pres. Young in correcting Orson Pratt and setting him aright; Of Orson wishing to resign his position in the Quorum; of Pres.. Young saying "No you won't Orson, I'll rub your ears until I get you right;" and had it not been for [the] firmness of Pres. Young in maintaining the right, and assiduously laboring and showing him his gross errors, Orson would have been out of the Church. *Showed the folly of some men because they cannot look up and prove by the Bible the glorious Revelations that God has given they receive them doubtfully. Showed that God had, and would yet, reveal many glorious things that men could not prove, and Search out of the old Bible. Pres. Cannon said that it was not necessary* that we should [teach] or endorse the doctrine *that some men taught that Adam was the Father of Jesus Christ* (Part 95:32–33). Counsel was given for the Elders to teach that which they knew, not that which they did not. The Meeting was in session over three hours, and much good counsel was given to the elders present on these things by Pres. Woodruff and Cannon. To me it was a feast for I had been pondering over some of these things of late. (***Diary of Charles Lowell Walker***, Vol. 2, pp. 740–741)

February 12, 1906:

All having been sealed, Elohim, or some one in authority, comes to the front of the platform and delivers what is known as the *sermon before the veil*.

On Wednesdays, when there are a number of neophytes, the address is *very long and tedious; the entire history of the temple work is repeated* (Part 95:1–6), *so that the candidates may have a clear understanding of what they have learned. The marks in the veil are also explained, with their significance and uses. Especially is it taught that Adam was not made out of the dust of this earth* (Part 95:14); *that he was begotten as any other man is begotten* (Part 95:15), *and that when he came here he brought Eve, one of his wives, with him* (Part 95:21–22, 27, 34). I have heard that the sermon was the one delivered by Brigham Young at the dedication of the St. George Temple. On Thursdays and Fridays, when there are comparatively few who are going through the temple for the first time, the sermon before the veil is very much shortened, only the essential part *which refers to the Creation of Adam* (Part 95:12–15) being read. (***Salt Lake Tribune***, February 12, 1906, p. 3)

May 28, 1963:

Brother Horne and I chatted again tonight about the Gospel and the Adam-God Doctrine, as we have done many times before. Brother Horne, who grew up in Salt Lake City and was the son of Richard Horne and grandson of Joseph Horne, said — in reference to the Adam-God Doctrine — that when he first went through the Temple (Salt Lake) for his Endowment in 1902 before going on his mission he was surprised to hear the teachings during the Temple ceremony *that "Adam was our God"* (Part 95:7–34) *and that "He came here with Eve, one of His wives."* (Part 95:21–22, 34) Also, it was taught that *"Eve bore our spirits" (i.e., the spirits of all men)* (Part 95:20). He asked his father about it but he declined to give any opinion about it. After Brother Horne returned from his mission a few years later, in 1905, he noted these teachings had been removed from the Temple ceremony. He feels that they were left over from Brigham Young's influence . . . . (C. Jess Groesbeck's Elders Journal, Vol. 1:291)

Lecture Before the Veil

Brethren and Sisters, these endowments as herein administered, long withheld from the children of men, pertain to the dispensation of the fulness of times and have been revealed to prepare the people for exaltation.

[The Lecturer explains to the brethren and sisters what they have gone through, from the Washing and Anointing Room to the time they receive this lecture. He mentions that they have received the keys of the Priesthood contained in these endowments.]

These are what are termed the mysteries of Godliness and they will enable you to understand the expression of Jesus made prior to his betrayal — This is life eternal that they might know thee, the only true God and Jesus Christ, whom thou hast sent (Part 95:8). May God bless you all. Amen. (Lecture at the Veil, as currently given in the Temple)

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Part 97

A Revelation on Temple work given through Apostle Wilford Woodruff at St. George, Utah, on February 22, 1877. (Wilford Woodruff Journal, 1 March 1877, Church Historians Office)

Note: For some reason the publisher of Wilford Woodruff's Journal chose to ellipse the following text out of their typescript. See ***Wilford Woodruff's Journal*** *Vol 7: <1 March 1877> 10.*

1 The Spirit of the Lord rested upon me and conveyed the following testimony to me:

2 Let my servant Wilford call upon the Virgins, Maidens, Daughters and Mothers in Zion,

3 And let them enter into my holy Temple on the first day of March, the day that my servant Wilford has seen the time allotted to man, three score years and ten.

4 And there let them receive their Washings and Anointings and Endowments for and in behalf of the wives who are dead and have been sealed to my servant Wilford or they who are to be sealed to him, and this shall be acceptable unto me, saith the Lord.

5 And the dead of my servant shall be redeemed in the spirit world and be prepared to meet my servant at the time of his coming, which shall be at the time appointed unto him, though not revealed to man in the flesh.

6 Now, go to and perform this work and all shall be accomplished according to the desire of your heart.

Introduction to the Administration
Of
President John Taylor
&
Wilford Woodruff

Being a Treatise on Plural Marriage
As
Taught and Practiced in the Bible

The Prophet Joseph Smith & the Roman Law of Marriage

The Prophet Joseph Smith grew up in a culture that was predicated upon the "Roman Law of Marriage" and "Orthodox Christianity". This culture was grafted onto Europe in the days of the Roman Empire, and was impacted even further under the influence of the "Roman Catholic Church", which controlled not only men's persons, but also their minds. Therefore while America was largely Protestant and Evangelical, by and large the Legal and Religious constructs of Marriage as established both by Law and Religion in the United States, came from Rome and the influence of generations under the domination of the Roman Catholic Church. When the Protestant Reformation began, the Reformers cleaned up some of the Moral Degeneracy of Catholicism, but in matters of Doctrine, aside from what they had inherited from

their Mother (i.e. the Catholic Church), they knew very little. Consequently most of the doctrines of the Catholic Church were preserved and perpetuated in the Protestant and Evangelical Churches — and notwithstanding what is written in the Bible, this included the Catholic view of Marriage.

This was the "Legal" and "Christian" culture that the boy Prophet Joseph Smith grew up in — strict Monogamy. In other words, Joseph Smith was raised just the same as others in his day — with a Monogamous world view. Therefore, in the mind of Joseph Smith, any deviation from this was thought to be Adultery. When the responsibility of the Ministry was put upon his shoulders, the Prophet began to devote himself to the study of the Bible, and it was at this time that he discovered the "strange" Marriage practices of the Patriarchs, Prophets, Priests and Kings of Ancient Israel — the story of which is told in the Bible that they produced. Having already learned what it teaches in James, that *"if any man lack wisdom let him ask of God",* the Prophet Joseph Smith went to the Lord in Prayer, in order to obtain understanding, and it was at this time that he was given the Revelation on Plural Marriage. The Revelation itself conveys this idea at its very beginning:

> ¶ Verily, thus saith the Lord unto you my servant Joseph, that *inasmuch as you have inquired of my hand to know and understand* wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines — Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter. (D&C 132:1–2)

It is important to realize that not all that took place in the Bible respecting Plural Marriage is a reflection of what the Lord revealed to the Prophet Joseph Smith regarding Celestial Marriage. In the case of the Patriarchs Abraham, Isaac and Jacob — they were all "Heirs of the Covenant", and lived in the "New and Everlasting Covenant of Marriage" (Gen 17; 18). However, with the Apostasy of Israel at the time of Moses, the Patriarchal Priesthood and the Fulness of the Gospel (D&C 110:12, 16; *TPJS* 237, 323; *WJS* 245), together with its "Ordinances" and "Covenants", were taken from the House of Israel, and in its place they were given a "Law of Carnal Commandments" (*TPJS* 322) which became known as the "Law of Moses". From this time on, until the day of Christ, those who were permitted to receive the "Fulness of the Patriarchal Priesthood", together with the "Gospel of Abraham" which inherently belongs to it (D&C 110:12) — these were the only individuals who were permitted to enter into the "New and Everlasting Covenant of Marriage" — and these were the few and not the many. In other words, it was a matter of personal merit, for as of this time, the Fulness of the Gospel was not offered to the House of Israel as a nation, nor would it again be until the day and time of Christ (*TPJS* 322).

With this introduction to our subject, let us commence the period of the administration of John Taylor and Wilford Woodruff with an investigation into the doctrine of Marriage as it was Understood and Practiced in the New and Old Testament.

Adultery

Adultery and Marriage are two subjects about which the Bible has a great deal to say. Let us start with a few passages regarding Adultery. In Exodus, chapter 20 it states:

> Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. . . . Thou shalt not covet thy neighbour's wife (Exodus 20:13–15, 17)

In this passage Adultery is set forth as a grievous sin, being listed as next to Murder. The book of Leviticus adds to this, by declaring the *Death Sentence* to be the Penalty for committing Adultery. This is set forth as the Law of Yahweh, and was to be established as such in all Israel:

> And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress *shall surely be put to death*. (Lev 20:10)

These passages make it clear just exactly what the Law of God is with regard to Adultery — but how did Jesus interpret this law at the time of the New Testament? This question is answered in the Gospels, when certain Jews brought a woman to Jesus who had been caught in the act of adultery. They asked what should be done with her — whether or not she should be put to death — but what they were really trying to do was entrap Jesus. As of this time they were under Roman rule and the Romans did not honor the Law of Moses. Consequently, if Jesus opted to honor the Law of Rome, he had denied the Law of Yahweh and would be faulted by the Pharisees and Sadducees, but if he honored the Law of Yahweh, he would have problems with the Romans. As was always the case, Jesus out smarted those who endeavored to entrap him. He did not deny the Law of Yahweh, or the death penalty that had been given to Moses, but rather he asked that one without sin cast the first stone. After this he stooped down and wrote in the sand, and revealed the adulteries of those men who stood in front of him, who as Hypocrites were ready to cast stones at someone else. When their own Wickedness and Hypocrisy was revealed, they quietly walked away, leaving Jesus alone with the woman — at which time, after refusing to condemn her, Jesus told her to go her way and sin no more (John 8:2–11). It is important for us to recognize that Jesus did not deny the Law of God as given to Moses, though he did demonstrate the possibility of Forgiveness through Repentance.

On another occasion, Jesus revealed the Strict Law of Morality that he required of his disciples:

¶ Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And *if thy right eye offend thee, **pluck it out**,* and cast it from thee: for it is profitable for thee that one of thy members should perish, and NOT THAT THY WHOLE BODY SHOULD BE CAST INTO HELL. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and ***not that thy whole body should be cast into hell***. (Matt 5:27–30)

MARRIAGE & PLURAL MARRIAGE AS PRACTICED IN THE BIBLE

The above passages from the New and Old Testament make it precisely clear just exactly what the Bible teaches regarding Adultery, yet with all that is said about Adultery, not one word is said that would lead one to believe, that a man could only have one wife. In other words, in no place in the Bible does God establish the law of Monogamy — not in the Old Testament and not in the New Testament. On the contrary, there are Laws in the Bible that were given by God, that make it both legal and right in a given context, for a man to have more than one wife. Let us look at a few of these. In the 21st chapter of Exodus it states:

¶ And if a man sell his daughter to be a maidservant . . . . if she please not her master, who hath betrothed her to himself . . . . if he take him another wife; her food, her raiment, and *her duty of marriage,* shall he not diminish. (Exodus 21:7–11)

Again in Deuteronomy it states:

¶ When thou goest forth to war against thine enemies, and Yahweh thy God hath delivered them into thine hands, and thou hast taken them captive, And seest among the captives a beautiful woman, and hast a desire unto her, that thou wouldest have her to [be] thy wife; Then thou shalt bring her home to thine house; and she shall shave her head, and pare her nails; And she shall put the raiment of her captivity from off her, and shall remain in thine house, and bewail her father and her mother a full month: and *after that thou shalt go in unto her, **and be her husband,*** AND SHE SHALL BE THY WIFE. . . .

In continuing with this theme, the same chapter in Deuteronomy goes on to state:

¶ If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated: Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn: But he shall acknowledge the son of the hated for the

firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his. (Deut 21:10–17)

As is self evident, these passages are written as a matter of Law, without the personal side of things being manifest. In the above, God does not command men to take more than one wife, but it is established that if the man chooses, it is acceptable by God in a given context. However there are other passages in the Bible wherein God enjoins the responsibility of taking more than one wife upon certain men, in a given context. Let us consider one of these:

¶ If brethren dwell together, and one of them die, and have no child, *the wife of the dead shall not marry without unto a stranger:* her husband's brother shall go in unto her, and take her to him to wife, and perform the Duty of an husband's brother unto her. . . . And if the man like not to take his brother's wife, then let his brother's wife go up *to the gate unto the Elders,* and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him in the presence of the Elders, and *loose his shoe from off his foot,* and Spit in His Face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. (Deut 25:5–10; See also Ruth 4:1–22 for the story of how David was born on Earth through this principle.)

We see from this, that unlike other situations, where taking a Plural Wife is a matter of Choice, that in the above case, it is a matter of Law and Responsibility which God has enjoined upon one brother for the family of another brother. And if disobedient to this law, the surviving brother is to be *Publicly Shamed* and ***Humiliated,*** and brought into Disrespect before the whole community of Gods people, by having his brother's wife publicly Spit In His Face — because he would not abide by the Law of Marriage that Yahweh had given to Israel.

The Wives of Abraham

Aside from this case, there are also other situations where it was required to take more than one wife. Let us consider for example the case of Abraham and Sarai and her handmaid Hagar, who had been given to Sarai by the Pharaoh of Egypt. Notwithstanding the many Promises which God made to Abraham, that his seed should be as numerous as the Sands upon the Sea Shore and the Stars of Heaven (Gen 12:1–3; 15:5; 16:10; 17:2, 20; 22:17; 26:4; 28:3; 32:12; 48:4) — notwithstanding the many Promises that God had given him, Sarai remained Barren in the years that followed. Consequently after years of waiting, finally Sarai gave Hagar to Abraham to be his wife, that she might bear children unto Abraham, and not only to Abraham, but also unto Sarai. The story of this is told in the 16th chapter of Genesis:

¶ Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai said unto Abram, Behold now, Yahweh hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai. And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram TO BE HIS WIFE. And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was despised in her eyes. And Sarai said unto Abram, My wrong be upon thee: I have given my maid into thy bosom; and when she saw that she had conceived, I was despised in her eyes: Yahweh judge between me and thee. But Abram said unto Sarai, Behold, thy maid is in thy hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face. And Angel Yahweh found her by a fountain of water in the wilderness, by the fountain in the way to Shur. And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai. And Angel Yahweh said unto her, Return to thy mistress, and submit thyself under her hands. And Angel Yahweh said unto her, *I will multiply thy seed exceedingly, that it shall not be numbered for multitude.* And Angel Yahweh said unto her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael; because *Yahweh hath heard thy affliction*. . . . And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael. And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram. (Gen 16:1–11, 15–16)

It is self evident from this that God was not displeased with Abraham for having taken Hagar as a Plural wife. In fact when Hagar fled from Sarai her mistress, Angel Yahweh *(who according to the New Testament was Jesus the Christ;* see Collier, "The Father and the Son, the Two Gods of the Old Testament" ***Doctrine of the Priesthood*** Vol 12: <April 1995> No. 4) appeared to Hagar by the fountain of water and bid her to return and submit herself to her mistress, and hence to continue in the marriage relation with Abraham. Not only so but this same Son Yahweh gave the blessing of God upon her marriage, with the promise that "I will multiply thy seed exceedingly, that *it shall not be numbered for multitude"* (Gen 16:10).

In keeping with this, the following chapter of Genesis records that God the Father Himself appeared to Abraham and again renewed the Covenant of Promise, following which He revealed the Token of the Covenant. As it is stated in Genesis chapter 17:

¶ And when Abram was ninety years old and nine, Yahweh appeared to Abram, and said unto him, I am El Shaddai; walk before me, and *be thou* PERFECT. And I will make My Covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, My Covenant *is with thee,* and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will Establish My

Covenant Between Me and Thee and Thy Seed After Thee in their generations For an Everlasting Covenant, *to be a God unto thee,* and *to thy seed after thee*. . . .

¶And God said unto Abraham, Thou shalt Keep My Covenant therefore, thou, and thy seed after thee in their generations. . . . . .

¶And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son also of her: yea, I will bless her, and she shall be a mother of nations; kings of people shall be of her. Then Abraham fell upon his face, and laughed, and said in his heart, Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear? And Abraham said unto God, O that Ishmael might live before thee! And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will Establish My Covenant with him for an Everlasting Covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, *I have Blessed Him,* and will make him fruitful, and will multiply him exceedingly; Twelve Princes shall he beget, and I will make him a great nation. But My Covenant will I Establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him, and God went up from Abraham. (Gen 17:1–8, 15–22)

The above makes it clear that God had respect for Abraham's marriage with Hagar. When the Father appeared to Abraham, the first Commandment which He gave was, "Walk before Me and be thou Perfect" (Gen 17:1). If Abraham's marriage to Hagar was Adultery, this would have been the Perfect time for the Almighty to inform Abraham of his sin. Yet in all the discourse between the Father and Abraham, the subject of Adultery did not come up. Nor did the Almighty require that Abraham Divorce Hagar or put her away. Again if God the Eternal Father had looked upon the marriage of Abraham with Hagar as Adulterous or an "Abomination", this would have been the Perfect time to inform him, for Hagar and her son did come up in their discussion. Yet as we have seen from the above, rather than upbraiding Abraham for his marriage to Hagar, not only did the Father approve of the marriage, but He also blessed it.

Since Abraham was 99 years old at the time when the Eternal Father appeared to him, and since Sarah was 90 years old and passed the time of child bearing, when they were promised that they would have a son, Abraham had a hard time taking the whole matter serious. Consequently, without any apparent embarrassment or shame, Abraham broached the subject of Ishmael, in view of the possibility that the Covenant might be realized and fulfilled in him and his posterity. Yet this notwithstanding, the Father assured Abraham that Sarah would have a baby the Spring of the following year, and that this son Isaac would be his Heir. Yet all this notwithstanding, the Great Eternal still had a special blessing for Ishmael. As El Shaddai then Declared it: "And as for Ishmael, I have heard thee: Behold, I Have Blessed Him, and *will make him fruitful,* and *will multiply him exceedingly;* Twelve Princes shall he beget, and I will make him a great nation." (Gen 17:20)

We learn from Genesis chapter 25 that Abraham had other wives and concubines besides Sarah and Hagar, one of whom was Keturah. As it there states:

¶ Then again Abraham took a wife, and her name was Keturah. And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim. And the sons of Midian; Ephah, and Epher, and Hanoch, and Abida, and Eldaah. All these were the children of Keturah.

¶ And Abraham gave all that he had unto Isaac. But unto the Sons of the Concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he [i.e. Abraham] yet lived, eastward, unto the east country. (Gen 25:1–6)

Sarah lived for 36 years after the birth of Isaac, so considering that Abraham was 137 years old at the time of Sarah's death, and considering that even 37 years earlier, at the age of 99, Abraham thought himself too old to beget children — in view of this, it is not at all unlikely that he married Keturah and his other concubines before Sarah died.

All this demonstrates that not only does God acknowledge Plural Marriage, but that in the context of Righteousness He also Blesses it. Indeed, not only did the Eternal Father Bless Abraham in the Principle of Plural marriage, but as the Bible teaches, He also blessed Jacob and many other Patriarchs, Prophets, Priests and Kings in the same Principle.

THE WIVES OF GIDEON

Inasmuch as most are familiar with the story of Jacob and his Four Wives and their Eternal Family, together with their Twelve Sons that became the Twelve Tribes of Israel (Rev 7:2–8; 14:1; 21:1–7, 9–13) — inasmuch as most are familiar with this, we will pass on to the story of Gideon and the Wives and Concubines and huge family with which he was blessed. Gideon is first mentioned in the 6th chapter of Judges, and it is there that Yahweh chose him to be His Prophet, and the General of the Armies of Israel:

¶ And the children of Israel did evil in the sight of Yahweh: and Yahweh delivered them into the hand of Midian seven years. . . . . And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto Yahweh. . . . And there came the Son Yahweh, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the Son Yahweh appeared unto him, and said unto him, Yahweh is with thee, thou mighty man of valour. And Gideon said unto him, Oh my Lord, if Yahweh be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not Yahweh bring us up from Egypt? but now Yahweh hath forsaken us, and delivered us into the hands of the Midianites. And Yahweh looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him,

Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And Yahweh said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man. (Judges 6:1–16)

We see here that Gideon was a humble man and thought himself to be the least in his father's family, just as it was supposed that David was also the least, but it is like Yahweh to make greatness of humble men, and just so, after the victory which Yahweh gave him over the Midianites, two chapters later we read that Gideon has many Wives and Concubines and a Huge Family composed of 70 sons and many daughters:

Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more. And the country was in quietness forty years in the days of Gideon. And Jerubbaal the son of Joash went and dwelt in his own house. *And Gideon had threescore and ten sons of his body begotten:* for he had Many Wives. And *his concubine* that was in Shechem, she also bare him a son, whose name he called Abimelech. And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites. (Judges 8:28–32)

Here again we find that a man of God and a Prophet of God, who had stood in the presence of the Christ, was blessed by Yahweh with many Wives and Concubines and a numerous Posterity.

The Wives of David

From here let us proceed on with the story of David. In order to get the story of David in context, we need to start with Saul, who was chosen by Samuel to be King over Israel. However, through deliberate disobedience to the word and will of God, ultimately Yahweh rejected Saul as King, and Samuel was commanded by Yahweh to seek out another to fill his place. Ultimately Samuel went to Jesse, who was the father of David, and at the directive of Yahweh, David (who again, was thought to be the least of Jesse's sons) was chosen from among his brothers to be King over Israel in Saul's place. At that time, the Prophet Samuel declared to Saul that "Yahweh hath sought him a man after His own heart". (1st Sam 13:14; Acts 13:22) Yet notwithstanding the fact that Yahweh himself declared David to be "a man after Yahweh's own heart", still David took to himself more than one wife — not only so, but according to the Bible, he did it with the blessing of Yahweh. The following passage from the Bible brings this subject up:

¶ And it came to pass after this, that David enquired of Yahweh, saying, Shall I go up into any of the cities of Judah? And Yahweh said unto him, Go up. And David said, Whither shall I go up? And he said, unto Hebron. So David went up thither, *and his* Two Wives *also,* Ahinoam the Jezreelitess, and Abigail Nabal's wife the Carmelite. (2 Sam 2:1–2)

In accordance with this passage, David was in communion with Yahweh — and not only was David in communion with Yahweh, but he was also in the good favor of Yahweh, and yet as the passage states, David had with him more than one wife. In continuing with this theme, the 5th chapter of 2nd Samuel enlarges upon this subject even more:

> And David perceived that Yahweh had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake.
>
> ¶ Therefore David took him More Concubines and Wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. (2 Sam 5:12–13)

It is self-evident from this that Yahweh approved of David's Wives and Concubines. However, unfortunately for David, the story does not end here, for at a later time, David saw a naked woman taking a bath, and even though she was married to another man, he succumb to the temptation of Satan and took her to bed and committed Adultery, and later laid the plan for her husbands death, for all of which he was Cursed by Yahweh. The Bible tells this story in the following language:

> ¶ And when the wife of Uriah heard that Uriah her husband was dead, she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased Yahweh.
>
> ¶ And Yahweh sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: But the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As Yahweh liveth, the man that hath done this thing shall surely die: And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.
>
> ¶ And Nathan said to David, Thou art the man. THUS SAITH YAHWEH GOD OF ISRAEL, I anointed thee king over Israel, and I delivered thee out of the hand of Saul; And I GAVE THEE Thy Master's House, and ***Thy Master's Wives*** into thy bosom, *and gave thee the house of Israel and of Judah;* and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast Thou Despised the Commandment of Yahweh, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife

of Uriah the Hittite to be thy wife. Thus saith Yahweh, Behold, I will raise up evil against thee out of thine own house, and *I will take thy wives before thine eyes,* and *give them unto thy neighbour,* and he shall lie with thy wives in the sight of this sun. For *thou didst it secretly:* but *I will do this thing before all Israel,* and before the sun. (2 Sam 11:26–27, 12:1–11)

It will be noticed that in Nathan's parable, he did not portray it to be evil that the rich man had many flocks and herds. What was wrong was that the rich man who had much, took from the poor man that which was not his to take. In continuing, Nathan declares the Mind and Will of Yahweh to King David:

¶ Thus saith Yahweh God of Israel, I anointed thee king over my family Israel, and I delivered thee out of the hands of Saul; And I Gave Thy Master's Daughters, and **Thy Master's Wives** into thy bosom, and *I also gave thee the Daughters of Israel and of Judah;* and **If They Were Too Few** *you should have told me,* and **I Would Have Given thee Even More**. (2 Samuel 12:7–8, *KJV, HBAET, NEB, TBB, NIV, NKJV*)

Verse 8 as cited above is more in keeping with the Hebrew as originally written by the Prophet of God. In later generations this passage was tampered with by copyists, in order to soften the hard statements regarding David's many wives and concubines, and the fact of their having been given to David by Yahweh. On two occasions the copyists changed the word *"daughters"* to the word *"house"*. The word "house" as found in verse 8 of the above passage, is translated from the Hebrew word "bayith", which by definition in the greatest variety of applications, is understood to be "family", both male and female or "sons" and "daughters", as in the case of the expression: "house" of Israel. In continuing the scribes obscured the passage even further by changing the words for the thought *"I would have given thee even more"* to the words: *"I would moreover have given unto thee such and such things".*

In keeping with the changes that were interjected into the text by the copyists, and the Marriage Traditions which Predominate in the European Culture Today, the King James Version, together with many other modern translations, have obscured the self-evident meaning of the above text. Fortunately however, notwithstanding the changes by the copyists, other ancient texts have survived, which clearly establish what was originally stated in this passage, and the different translations, which are listed above, in whole or in part, reflect this information.

The above passage from 2 Samuel directly states that after the death of Saul, Yahweh HimSelf gave to David the daughters and wives of King Saul to be his wives, and Saul had a lot of wives and daughters. Not only this, but it also states that Yahweh gave David daughters from the northern kingdom

of Israel, as well as daughters from the tribe of Judah, all of whom were given to David to be his wives. Obviously Yahweh wanted David to have an enormous posterity, "to raise up seed unto Him", for notwithstanding David already had many wives and concubines, the Bible informs us that if David had wanted *more wives,* he had only to ask, and the Lord would have given him "MORE!" However, unfortunately for David, this is not the course of action that he chose. On the contrary, in a time of temptation, David went so far as to *"Despise the Law of Yahweh"* by committing sin. First he sinned against Yahweh by thinking improper thoughts — that is he "Coveted his neighbors wife" (Ex 20:17; Matt 5:27–30). Many have supposed that Jesus was the first to come up with this type of sin, but a closer look at the Tenth Commandment will reveal that this is not the case. Once having committed the sin of *"Coveting his neighbors wife",* David then perpetrated a second and even greater sin, by Committing Adultery with his neighbors Wife. Finally, in an attempt to cloak his sin, he found himself in a situation where it became necessary to arrange for the death of Bath-sheba's husband. As the Bible makes it clear, it was for David's sin in committing Adultery as stated above that he was condemned by Yahweh, and not simply because he took more than one wife! Indeed, strictly speaking, the act of Adultery in the case of Bath-sheba, was the "abomination" which David committed that brought him under condemnation. It is just as it is stated in the Prophet's 1843 Revelation:

> David also received many wives and concubines, and also Solomon . . . ***and in nothing did they sin, save in those things which they received not of me****. David's wives and concubines were given unto him of me,* by the hand of Nathan, my servant, and others of the prophets who had the keys of this power; *and in none of these things did he sin against me* SAVE IN THE CASE OF URIAH AND HIS WIFE; (D&C 132:37–38)

HAVING CHILDREN & THE LAW TO MULTIPLY & REPLENISH

Again, we see in all this the actual marriage law of ancient Israel, just as it was established by Yahweh from the beginning, and all this too, that Israel might multiply and replenish the Earth (Gen 1:28) and 'raise up a righteous seed unto Yahweh'. All this fits in with the Law that Yahweh gave Israel regarding what was appropriate for sexual relations in Marriage. Married people were not to have relations during the menstrual cycle, nor were they to have afterwards until seven days had passed, which is precisely the ideal time for a woman to get pregnant. (Lev 15:19–33) As it says in the Book of Psalms:

> Lo, children are an heritage of Yahweh: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them: (Psalms 127:3–5)

The Wives of Solomon

Having considered the case of David, let us now consider the case of Solomon:

> And Solomon loved Yahweh, *walking in the statutes of David his father:* only he sacrificed and burnt incense in high places. And the king went to Gibeon to sacrifice there; for that was the great high place: ***a thousand burnt offerings did Solomon offer*** upon that altar.
>
> ¶In Gibeon Yahweh appeared to Solomon *in a dream by night:* and God said, *Ask what I shall give thee.* And Solomon said, *Thou hast shewed unto thy servant David my father great mercy,* according as he walked before thee in **Truth, and in Righteousness, and in Uprightness** of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Yahweh my God, thou hast made thy servant king instead of David my father: and I am but a little child: *I know not how to go out or come in.* . . . Give therefore thy servant *an understanding heart* to judge thy people, that I may Discern Between Good and Bad: for who is able to judge this thy so great a people? *And the speech pleased the Lord,* that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; *neither hast asked riches for thyself,* nor hast asked the life of thine enemies; but hast asked for thyself *understanding to discern judgment;* Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee *that which thou hast not asked,* **Both Riches, and Honour**: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, *as thy father David did walk,* then I will lengthen thy days. (1 Kings 3:3–14)

In keeping with the Promise of Yahweh, following his vision, Solomon was given **Wisdom** and **Wealth** and **Honor** untold, together with *many wives and concubines.* (1 Kings 10:14–24)

In the fourth year of Solomon's reign, he began to build the Temple of Yahweh. The completion of the Temple required 7 years, during which time 'the word of Yahweh came to him':

> ¶And the word of Yahweh came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep *all my commandments to walk in them;* then will I Perform My Word With Thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it. (1 Kings 6:11–14)

After the completion of the Temple, and after placing the Arch of the Covenant therein, we are informed that 'the Glory of Yahweh filled the Temple':

And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of Yahweh, So that the priests could not stand to minister because of the cloud: for the glory of Yahweh had filled the house of Yahweh.

¶ Then spake Solomon: Yahweh has set the sun in the heavens, but has said that he would dwell in the dense Cloud. I have surely built thee an exalted house, a place for thee to dwell in forever. (1 Kings 8:10–13, *RSV, NASB, KJV*)

After offering the Dedicatory Prayer for the Temple, Solomon together with all Israel began to offer up a series of peace offerings. This took place during a fourteen day Celebration, wherein twenty two thousand oxen, and a hundred and twenty thousand sheep were offered up in Sacrifice to Yahweh. (1 Kings 8:62–63) Following this, the Bible states that Yahweh appeared once more to Solomon, wherein the following Covenant was made with Solomon and all Israel:

¶ And it came to pass, when Solomon had finished the building of the house of Yahweh, and the king's house, and all Solomon's desire which he was pleased to do, That YAHWEH APPEARED TO SOLOMON THE SECOND TIME, as he had appeared unto him at Gibeon. And Yahweh said unto him, *I have heard thy prayer and thy supplication, that thou hast made before me:* I HAVE HALLOWED THIS HOUSE, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually. And if thou wilt walk before me, ***as David thy father walked,*** IN INTEGRITY OF HEART, AND IN UPRIGHTNESS, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: THEN I WILL ESTABLISH THE THRONE OF THY KINGDOM UPON ISRAEL FOR EVER, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel. BUT IF YE SHALL AT ALL TURN FROM FOLLOWING ME, *ye or your children,* and will not keep my commandments and my statutes which I have set before you, but go and SERVE OTHER GODS, *and worship them:* Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight; and Israel shall be a proverb and a byword among all people: (1 Kings 9:1–7)

In none of this do we see Solomon being condemned by Yahweh for his Plural Wives and Concubines. And yet, as with David, so also with Solomon — Solomon made the mistake of not being satisfied with those wives which Yahweh had given him from out of all Israel — consequently he went after ***"strange flesh",*** and took unto himself many foreign wives, from among those nations wherein Israel had been forbidden. The ultimate Consequence of this was that Solomon was led away from the straight and narrow path and suffered himself to fall from the grace of Yahweh. The story of the demise of Solomon is told in the 11th chapter of 1st kings:

¶ But king Solomon *loved many Strange Women,* together with the *daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites;* Of the nations concerning which Yahweh said unto the children of Israel, YE SHALL NOT GO IN TO THEM, *neither shall they come in unto you:* for surely they will TURN AWAY

your heart *after their gods* (Ex 34:17; Deut 7:1–4)*:* Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: *and his wives* ***turned away his heart***. For it came to pass, when Solomon was Old, that his wives Turned Away His Heart *after other gods:* and *his heart was* ***not perfect with Yahweh his God****, as was the heart of David his father.* For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites. And Solomon did evil in the sight of Yahweh, and *went not fully after Yahweh,* as did David his father. Then did Solomon build an high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And Likewise did he for All his Strange Wives, which burnt incense and sacrificed unto their gods.

¶ And Yahweh was angry with Solomon, because his heart was turned from Yahweh God of Israel, ***which had appeared unto him twice,*** And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which Yahweh commanded. Wherefore Yahweh said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. (1 Kings 11:1–12)

We see from all this, that contrary to the Law of Yahweh (Ex 34:16; Deut 7:1–4), Solomon took unto himself foreign wives from among the Canaanites, and then to make matters worse, later *in his old age,* in an effort to aggrandize them, he suffered himself to build Idols to their gods. According to the Bible then, Solomon was a Prophet of God, who had on two different occasions entered into the presence of Yahweh. And yet notwithstanding this, later in his "old age" he fell from the grace of Yahweh, when *through the influence of his* ***heathen wives*** whom he loved, he chose to accommodate them.

First Timothy Chapter Three Verse Two

In addition to those which have already been cited, there are two other passages of scripture which touch upon the subject of Plural Marriage — however rather than being positive, these two passages are usually employed as an argument in the negative. One is in the New Testament and the other in the Old. In the 3rd chapter of 1st Timothy, there is a passage which at first glance appears to present a problem for Plural Marriage — however upon further examination it becomes obvious that the problem is more apparent than real:

A bishop then must be blameless, ***the husband of one wife,*** vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (1st Timothy 3:2–5)

To be sure this passage can be understood in different ways. For one it acknowledges that there are those in the Church who have more than one wife, else why the special reference to it, where it concerns the calling of a Bishop. For if we are to presume that this statement means to limit a Bishop to only one wife, then we must also assume from the same statement that there are others in the Church who are not Bishops that do have more than one Wife. However a closer examination reveals that this passage does not really specify ***only*** one wife for a Bishop, for the word *"only"* is not to be found in the text. Indeed you might just as well understand this passage to mean that a Bishop must have ***"at least one wife"***, as to believe it means ***"only one"***. The real point of the argument is that a Bishop must be married — never mind how many wives he has. That this is the intended idea is borne out by the verses that follow:

A bishop then must be blameless, ***the husband of [at least] one wife*** . . . One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (1st Timothy 3:2 – 5)

The point at issue is that a Bishop must be married and have family. The reason for this is explained in verses 4 and 5. Inasmuch as the labor of a Bishop involves working with married couples who have problems that are inherent to marriage and family, it only follows that a Bishop should be married. After all, how can a single man be qualified to be a Bishop, wherein he will be called upon to lead and counsel others, when he himself is not married, does not have children, and has never had the experience of having a family. Indeed a man can hardly be expected to be competent to lead and counsel others in matters wherein he has no knowledge or experience:

For if a man know not how to rule his own house, how shall he take care of the church of God? (1 Timothy 3:5)

This whole passage is self explanatory, it simply means that a Bishop must be a married man. If the text had left it at that, it would be an open and shut case, but this is not what it does. The Problem is the word "one", for one way or another, the use of the word "one" interjects Plural Marriage into the equation. It could mean that a Bishop must be a married man with ***"at least one wife"***. This would fit well with the context, that a Bishop must be married. On the other hand it can be interpreted to mean ***"only one"***, yet it must be acknowledged that this is contrary to the direction and flow of the argument. Again, even in the case of ***"only one"***, it still brings up the subject of Plural Marriage. Indeed, why stipulate that a Bishop must be the husband of only one wife, unless there were others in the Church who were not Bishops that had more than one.

Some of the translators have recognized this for what it is, and in an effort to fix the problem, they have dropped the word "one" and altogether changed

the subject, and this too in a manner that is hardly faithful to the text. For example the *Message Bible* translates "A leader must be well-thought-of, committed to his wife". Again, *The Complete Jewish Bible translates:* "A congregation leader must be . . . faithful to his wife". In keeping with this, *The New Living Translation* renders the passage: "He must be faithful to his wife."

In these translations the whole context is changed from that of the necessity of being married, in order to qualify as a Bishop, to an altogether different subject and motif, namely that of sexual morally, as in being faithful to ones spouse. In Contrast to these, other translations have departed from the "Received Text" and added the word *"**only**"* or its equivalent, and this they have done on their own hook, for the word *"**only**"* does not occur in the Greek Texts. For example, *The New International Version* translates: "Now the overseer must be above reproach, the husband of ***but*** one wife". Again the *New Life Bible* reads: "He must have ***only*** one wife".

In contrast to these, the great majority of translations have remained faithful to the "Received Text" and have left the problem as it stands. For example *The Revised Standard Version* reads: "Now a bishop must be above reproach, the husband of one wife," while the *New King James Version* reads: "A bishop then must be blameless, the husband of one wife". In keeping with this, *Green's Literal Translation* reads: "Then it behooves the overseer to be blameless, husband of one wife" — while *Young's Literal Translation* reads: "it behoveth, therefore, the overseer to be blameless, of one wife a husband".

Again, in those translations that add the word "only", they acknowledge the reality of Plural Marriage in the early Christian Church. For a Bishop is allowed to have *"**[only] one wife**"* — the suggestion being that there are others in the Church who are not Bishops, that are allowed to have *"**more than one**"*. Indeed even renowned Reformers such as Martin Luther acknowledged that the early Israelite practice of Plural Marriage was not suspended by Christ, and that early Christianity accepted Plural Marriage. Consider the following words of Martin Luther:

> The Gospel hath neither recalled, nor forbid, what was permitted in the law of Moses with respect to marriage. Jesus Christ has not changed the external economy, but added justice only, and life everlasting for reward. (Martin Luther — Kraut, March 1983, Polygamy in the Bible)

Again, on another occasion Luther stated the following:

> Abraham was a true Christian. His example dare not be condemned. It is true, ***one dare not*** make any laws out of the behavior of our forefathers, but one ***may not*** make sin out of their example. (Will the Real Martin Luther Stand Up, by John A. Tvedtnes)

At this point we must ask ourselves, would it be correct to assume that if Father Abraham were here, together with his wives, that he would not be

worthy of being called as a Bishop! As we shall see, the great preponderance of evidence both within the New Testament and without, supports the idea that the early Christian Church embraced the practice of Plural Marriage, just as it had been practiced in the Old Testament.

It is obvious that the Roman Catholic Church performed an early fix on the problem regarding Plural Marriage in 1st Timothy — this they did by simply removing the words "at least" from the text. By so doing they converted a passage that countenanced plural marriage into a text that gave the appearance of forbidding it. Again, to view the passage as it originally read:

> A bishop then must be blameless, ***the husband of at least one wife*** . . . One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) (1st Timothy 3:2–5)

DEUTERONOMY CHAPTER SEVENTEEN

Deuteronomy chapter 17 contains a passage that deals with the topic of Plural Marriage and the "Multiplication of Wives" — and one too, which according to the evidence, was written 100s of years after Solomon's death, as a criticism and bash on his life and the things that he did. And yet even though it is obvious that this passage was written after Solomon's death, it was interjected into the book of Deuteronomy as though it were written 100s of years before he was born. This passage reads as follows:

> ¶When thou art come unto the land which Yahweh thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I WILL SET A KING OVER ME, *like as all the nations that are about me;* Thou shalt in any wise set him king over thee, whom Yahweh thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. But *he shall not* MULTIPLY HORSES *to himself,* nor cause the people to return to Egypt, to the end that he should MULTIPLY HORSES: forasmuch as Yahweh hath said unto you, Ye shall henceforth return no more that way. Neither shall he MULTIPLY WIVES to Himself, ***that his heart turn not away:*** NEITHER SHALL HE *greatly multiply to himself* SILVER AND GOLD. (Deut 17:14–17)

There are not a few problems with the above passage. Indeed, the evidence would argue hard for the idea that the above is a redaction that was based on certain statements which are made in 1st Samuel and 1st Kings, and then written centuries later by a copyist and added into the text of Deuteronomy, as though it were a Prophecy against Solomon.

Be it remembered that from the time of Moses a system of Judges had been placed over Israel to judge matters of Law — while at one and the same time, it was understood that Yahweh was their King. Not only so but it was

also understood that the time would come when Yahweh would be born on Earth, and that in the end of time He would rule over them and all the Earth as the King of all Kings. This being the case, we must ask why would Deuteronomy predict the time when Israel would chose to have a king from among men, *'like as all the nations that were about them'* and this too with Yahweh's blessing! In fact, Deuteronomy 28, contains a list of cursings that would come upon Israel in the event of their Apostasy, among which was that at some future time the people would set up a king to rule over them (Deut 28:36).

A good example of the doctrine which was established under Moses regarding Israel having a king, is illustrated in the story of Gideon as told in the book of Judges. After Gideon had been called by Yahweh to deliver Israel from the Midianites, and after having accomplished the task, the people wanted to establish him together with a line of his descendants as their king. However, Gideon refused their proposal with the following words:

> ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian. And Gideon said unto them, ***I will not rule over you****, neither shall my son rule over you:* Yahweh shall rule over you. (Judges 8:22–23)

The Old Testament informs us that Israel remained without a king until the time of Saul. The history concerning this most significant change in Israel is given in the 1st book of Samuel:

> 1 ¶ And it came to pass, when Samuel was old, that he made his sons judges over Israel. . . . And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment. Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now ***make us a king*** to judge us Like All the Nations.
>
> 6 ¶ But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto Yahweh. And Yahweh said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: *for they have not rejected thee,* but They Have Rejected Me, *that I should not reign over them*. . . . Now therefore hearken unto their voice: howbeit yet *protest solemnly unto them,* and *shew them the manner of the king* that Shall Reign Over Them.
>
> 10 ¶ And Samuel told all the words of Yahweh unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots. And he will appoint him captains over thousands, and captains over fifties; and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries, and to be cooks, and to be

bakers. And he will take your fields, and your vineyards, and your oliveyards, even the best of them, and give them to his servants. And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants. And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day because of your king which ye shall have chosen you; and Yahweh will not hear you in that day.

¶ Nevertheless *the people refused to obey the voice of Samuel;* and they said, Nay; but **WE WILL HAVE A KING OVER US**; That we also may be ***like all the nations;*** and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of Yahweh. And Yahweh said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city. (1 Sam 8:1–22)

In view of what is stated above in 1st Samuel, it is doubtful that Yahweh would have inspired Moses to write a law directly opposite, hundreds of years before — and this being the case, it is self-evident that the above passage from Deuteronomy is OUT OF TIME. Indeed once again consider the difference:

¶ When thou art come unto the land which Yahweh thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, *I will set a king over me,* ***like as all the nations that are about me;*** Thou shalt in any wise set him king over thee, whom Yahweh thy God shall choose: one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother. (Deut 17:14–15)

It will be noticed that verse 14 in the above passage directly quotes verses 5 and 20 as cited above in the 8th chapter of 1st Samuel.

Again, in continuing the passage from Deuteronomy states that this future king "SHALL NOT MULTIPLY HORSES TO HIMSELF" (Deut 17:16). Contrast this to what the 4th chapter of 1st Kings states, namely that "Solomon had *forty thousand stalls of horses for his chariots,* and TWELVE THOUSAND HORSEMEN." (1 Kings 4:26)

In continuing the passage from Deuteronomy further states that this future king shall not *"cause the people to return to Egypt, to the end that he should multiply horses:* forasmuch as Yahweh hath said unto you, Ye shall henceforth return no more that way." Again, contrast this with what the 10th chapter of 1 Kings states:

And Solomon had horses brought out of Egypt, and linen yarn: the king's merchants received the linen yarn at a price. *And a chariot came up and went out of Egypt for six hundred shekels of silver,* AND AN HORSE FOR AN HUNDRED AND FIFTY (1 Kings 10:28–29)

Moreover, in continuing, the passage from Deuteronomy further states that this future king shall not "MULTIPLY WIVES TO HIMSELF, *that his heart*

turn not away". Again, contrast this to what is stated in the 11th chapter of 1st Kings wherein it states that King Solomon had:

Seven Hundred Wives, princesses, and three hundred concubines: ***and his wives turned away his heart.*** For it came to pass, when Solomon was old, that his wives ***turned away his heart*** after other gods. (1st Kings 11:3–4)

Again it will be noticed that the passage from Deuteronomy directly quotes verses 3 and 4 in 1st Kings chapter 11 — and inasmuch as Deuteronomy was written hundreds of years before 1st Kings, it is self-evident that the passage in question is not original to the book of Deuteronomy.

Once again be it remembered that it is blatantly stated by Nathan the Prophet that Yahweh had given to David his wives and Concubines, and that had David wanted more, all he had to do was ask, and Yahweh would have given him more. In keeping with this, the fault which was found with Solomon after his demise, was not that he had taken too many wives, but rather that he had taken heathen wives, from among those nations with whom Yahweh had forbidden intermarriage. Again to consider the whole passage:

¶ But king Solomon loved ***many Strange Women,*** together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; Of the nations concerning which Yahweh said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you (Ex 34:16): for surely they will ***turn away your heart after their gods:*** Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines: and his wives ***turned away his heart.*** For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and *his heart was not perfect with Yahweh his God, **as was the heart of David his father.*** (1 Kings 11:1–4)

In any case the passage in Deuteronomy does not really speak against Plural Marriage as-per-say, but rather against the "Multiplication of wives", as in the case of Solomon.

Solomon's Gold

Finally in continuing, the passage from Deuteronomy further indicts this future king, stating that he shall not "multiply to himself silver and gold". Again, as in the other passages, so also in this, direct reference is here made to what is stated in 1st Kings with regard to Solomon. Consider the following:

¶ And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of Yahweh. . . . . .

¶ And the word of Yahweh came to Solomon, saying, Concerning this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and

keep all my commandments to walk in them; then will I perform my word with thee, which I spake unto David thy father: And I will dwell among the children of Israel, and will not forsake my people Israel. So Solomon built the house, and finished it. . . . . And the oracle he prepared in the house within, to set there the ark of the covenant of Yahweh. . . and *he overlaid it with pure gold;* and so covered the altar which was of cedar. So Solomon *overlaid the house within with pure gold:* and he made a partition by the *chains of gold* before the oracle; and he *overlaid it with gold.* And THE WHOLE HOUSE HE OVERLAID WITH GOLD, until he had finished all the house: also the whole altar that was by the oracle he *overlaid with gold*.

¶ And within the oracle he made two cherubims of olive tree, each ten cubits high. . . . . And he set the cherubims within the inner house: and they stretched forth the wings of the cherubims, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched one another in the midst of the house. And he *overlaid the cherubims with gold*. . . . And *the floor of the house he overlaid with gold,* within and without. . . . The two doors also were of olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and *overlaid them with gold,* and *spread gold upon the cherubims,* and upon the palm trees. . . . And the two doors were of fir tree: . . . And he carved thereon cherubims and palm trees and open flowers: and *covered them with gold* fitted upon the carved work. (1st Kings 6:1–35)

The description of Solomon's use of Gold in the Temple of Yahweh is continued in 1st Kings chapter 7:

And Solomon left *all the vessels unweighed,* because they were exceeding many . . . And Solomon made *all the vessels* that pertained unto the House of Yahweh: ***the altar of gold,*** and *the table of gold,* whereupon the shewbread was And *the candlesticks of pure gold,* five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and *the tongs of gold,* And the bowls, and the snuffers, and the basons, and the spoons, and the censers *of pure gold;* and *the hinges of gold,* both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. So was ended all the work that king Solomon made for the house of Yahweh. And Solomon brought in the things which David his father had dedicated; ***even the Silver, and the Gold,*** and the Vessels, *did he put among the treasures* of the House of Yahweh. (1st Kings 7:47–51)

It is self-evident from the above that Solomon had a lot of Gold. Not only so, but we also see just what it was that Solomon was pleased to do with it — he adorned and beautified the Temple of Yahweh with it — and this too, even to the point of paving the floors with it! Not only so, but we also see that Yahweh accepted the Temple, and this too in spite of the Gold. Bearing this in mind, we ought to remember the words of Jesus when he said that "where your treasure is, there shall year heart be also" (Matt 6:21) — this being the word of Christ, it is self-evident from the above that as of this time Solomon's heart was attached to Yahweh and His Temple.

It is not intended to suggest by this that Yahweh's Temple was the whole of Solomon's work with gold. Indeed he also built a throne with 6 steps leading up to it, and he overlaid it with gold:

Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold, Beside that he had of the merchantmen, and of the traffick of the spice merchants, and of all the kings of Arabia, and of the governors of the country. And king Solomon made *two hundred targets of beaten gold:* six hundred shekels of gold went to one target. And he made *three hundred shields of beaten gold;* ***three pound of gold*** went to one shield: and the king put them in the house of the forest of Lebanon. Moreover the king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays. And twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any kingdom. *And all king Solomon's drinking vessels were of gold,* and all the vessels of the house of the forest of Lebanon *were of pure gold;* none were of silver: it was nothing accounted of in the days of Solomon. ***For the king had at sea a*** Navy of Tharshish with the Navy of Hiram: once in three years came the navy of Tharshish, bringing Gold, and Silver, Ivory [Ivory is common in the Far North], and apes, and peacocks. So king Solomon Exceeded All the Kings of the Earth for Riches and for Wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had Put in his Heart. (1 Kings 10:14–24)

We see in verse 23 as cited above that Yahweh's promise to Solomon was fulfilled to the very letter. Again to cite the passage:

Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee *that which thou hast not asked,* Both Riches, and Honour: so that there shall not be any among the kings like unto thee all thy days. (1 Kings 3:3–13)

Gold from Ophir, Mount Zion & the Hollow Earth

According to what is written in 1 Kings, Solomon's gold came from Ophir, which was a place in the Far North and down in, and going to and from Ophir with a payload required a journey at sea that took all of 3 years. Hence, as it states above "king [Solomon] had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing Gold, and Silver, Ivory (Ivory is common in the Far North), and apes, and peacocks." (1 Kings 9:26–28; 10:11–10, 21–23; Psa 48:1–14).

One of the journeys of the Navy of Tharshish to Ophir is described in the 48th Psalm:

Great is Yahweh, and greatly to be praised in the city of our God, *in the mountain of his holiness. Beautiful for situation,* the Joy of the Whole Earth, is Mount Zion,

on The Sides Of The North [i.e. in the sides of the great Hole or Depression in the Far North], THE CITY OF THE GREAT KING. God is known in her palaces [i.e. the palaces in the City of Yahweh, which is atop Mount Zion] for a refuge. For, lo, *the kings were assembled,* they passed by together. They Saw It, and *so they marvelled;* they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail. **THOU BREAKEST THE SHIPS OF THARSHISH** with an east wind. *As we have heard,* SO HAVE WE SEEN **IN THE CITY OF YAHWEH OF HOSTS** [i.e. Yahweh = "he who is Perfect", or "the Perfect one of the Divine Council" of all the children of the Father, who are "the Hosts of Heaven" and Earth (Gen 2:1)], in the City of Our God: *God will establish it for ever.* Selah. We have thought of thy loving kindness, O God, in the Midst of Thy Temple [which is atop Mount Zion]. According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness. Let Mount Zion Rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about [Mount] Zion [in the city of Yahweh, which is atop "Yahweh's Holy Mountain"], and go round about her: tell **THE TOWERS** [i.e. the Tall Buildings] Thereof. Mark ye well *her Bulwarks,* consider Her Palaces [which are atop Mount Zion]; that ye may tell it to the generation following. For this God is our God For Ever and Ever: he will be our guide ***even unto death.*** (Psalms 48:1–14)

It is obvious from the above that the Prophets who were allowed to Go to Mount Zion, and there behold the Glory of the City of Yahweh, were utterly inspired thereby. The above is the Psalmist's description of "Mount Zion", whereon is "the City of our God". This Mountain is further described as "the mountain of his holiness", which is "Beautiful for situation", and "the Joy of the Whole Earth". Obviously then, this "Mountain" is to be found on Earth.

From other descriptions it is evident that this is the actual site of the Garden of Eden, for Eden was the source of water, and water travels down hill, and according to Genesis, the rivers coming out of Eden went forth and watered the whole face of the ground. Moreover, many of the Prophets tell of being taken to this "exceeding high mountain" by Yahweh, where they saw unspeakable things. In fact, this mountain is the original source for "Mount Olympus" as it is remembered in Greek Mythology, whereon is "the City of the Gods". Indeed, Greek Mythology and religion came from the "Phoenicians" who preceded them (in other words the ancient Hebrew/Canaanite Religion), who were known the whole world over for their expertise as sea going "Mariners".

Again, this "Mount Zion" is described by the Psalmist as "the City of the Great King", which is to say "the City of Yahweh of Hosts" — and the "Hosts" to which "Yahweh of Hosts" refers, are the children of the Great Father God, El, or El Elyon — which in the King James Bible is translated as "The Most High God" or "the Highest" (Genesis 14:18; Luke 1:33). "Yahweh" which means "he who is Perfect" or "the Perfect One of the Divine Council" designates "Christ" the "Messiah" as the one and only "Perfect One" of all

the "Children of the Divine Father", and hence the "Saviour and Redeemer" who ultimately will make the atoning sacrifice for the "Host of Heaven and Earth" (Gen 2:1). In short, "Yahweh of Hosts" is the "Firstborn", and the foreordained "Sacrificial Son" as in Abel, Seth and Christ, and hence the appointed "Saviour" of the Children of the Divine Father — many of whom, according to the Psalmist, were then living with Yahweh, in "the City of our God", on the crest of "Mount Zion".

Again, the location of this Mountain is described in the King James Version as being in the "sides of the North", which is to say, in the "sides" of the "Great Hole" or "Depression" in the "Nethermost region of the "Far North". The Prophet Joseph Smith described this on one occasion when he was teaching Benjamin F. Johnson:

¶ I can now see, as Prest Geo. A. Smith afterwards said, that I was then really "the bosom friend and companion of the Prophet Joseph." I was as welcome at the Mansion as at my own house, and on one occasion when at a full table of his family and chosen friends, he placed me at his right hand and introduced me as his "friend Br. B. F. Johnson, at whose house he sat at a better table than his own." Sometimes when at my house I asked him questions relating to past, present and future; some of his answers were taken by Br. Wm Clayton, who was then present with him, and are now recorded in the Doc. & Covenants . . . . [D&C 130: 9, 14–17]. Other questions were asked when Br. Clayton was not present, one of which I will relate: — I asked where the 9 1/2 tribes of Israel were: "Well," said he, "you remember the old caldron or potash kettle you used to boil Maple Sap in for Sugar, don't You?" I said yes. "Well," said he, *"they are in the north pole* ***in a Concave*** Just the Shape of that Kettle. And John the Revelator is with them, preparing them for their return." (The Historical Writings of Benjamin F. Johnson, The Personal Friend and Confident of the Prophet Joseph Smith, Vol I, *A Life Review*; see also: ***My Life's Review*** <Cook, Grandin Book, 1997> 82–83)

Years later, Johnson sent a letter to the *Deseret News,* wherein he made another similar statement:

[Benjamin F. Johnson]

Mesa City, A[rizona]. T[erritory].

December 27, 1899.

Editor Deseret News: —

In quoting [the] words of the Prophet Joseph Smith in reply to your question: . . . . . "Where Are the Lost Tribes of Israel? . . . I could give his reply were it proper to do so. Since which to all the letters received asking for his answers to those questions, I could not in my present state of health make reply to each. And after waiting until the present time, I have concluded to write his answers to you, as the proper Church answer, to publish or suppress as wisdom shall dictate.

To My Question "Where are the Lost Tribes of Israel," — The Prophet turned his chair around to me and says: "You remember, Benjamin the old Caldron and Potash

Kettles in which "you used to boil the Sap to make Maple Sugar?" "Well," he said, *"They are in a concave* ***just like one of those Kettles*** AT THE NORTH POLE; and John the Revelator is now there preparing them for their coming to Zion." And when asked through what agency they see Light and [have] Heat: he asked "Did not Israel have a pillar of fire to give them Light in the wilderness? And who can tell for what purpose is ***the Aurora Borealis*** in the North?" . . . . . (Signed) B. F. Johnson. (The Historical Writings of Benjamin F. Johnson, The Personal Friend and Confident of the Prophet Joseph Smith, Vol II)

We see from both accounts of the Prophet's statement, that he understood the earth to be Hollow, just as is a "Caldron" or "Potash Kettle", and that the Lost Tribes of Israel reside in this great depression or Hollow in the INNER EARTH.

In keeping with this, the Book of Mormon also makes a contribution to this subject. In the 5th Chapter of Jacob it states that the Lord of the vineyard cut off the young and tender branches of the old tame olive tree *(which tree he used to symbolize the house of Israel),* and that these tender branches were then dispersed and planted in the "Nethermost Parts of the Lord's Vineyard". This is stated on 6 different occasions in the 5th chapter of Jacob (Jacob 5:13, 14, 19, 38, 39, 52).

In keeping with this the word "nether" is used on several different occasions in the Old Testament as a reference to the location of "Sheol", which is the Hebrew term for "Hades", or the "pit beneath" or "Hell", where the damned go after death. The following passages from Ezekiel will serve well to illustrate this point:

. . . for they are all delivered *unto death,* to the Nether Parts of the Earth . . . with them that go DOWN TO THE PIT. (Ezek 31:14)

I made the nations to shake at the sound of his fall, when I cast him *down* to HELL with them that ***descend into the pit*** . . . all that drink water, shall be comforted in the NETHER PARTS OF THE EARTH. (Ezek 31:16)

yet shalt thou be brought *down* . . . unto the Nether Parts of the Earth: thou shalt lie in the midst of the uncircumcised with them that be slain by the sword. (Ezek 31:18)

Son of man, wail for the multitude of Egypt, and cast them *down,* even her, and the daughters of the famous nations, unto the Nether Parts of the Earth, with them that GO **DOWN** INTO THE **PIT**. (Ezek 32:18)

There is Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone *down* uncircumcised into the **NETHER PARTS OF THE EARTH** . . . they [have] borne their shame with them that go **DOWN TO THE PIT**. (Ezek 32:24)

We see from these passages that the word "Nether" is consistently used to describe the world "beneath", or the "Netherworld", which is "Sheol", the "Pit of the Damned", or the "Hell" to which the wicked go. In keeping with this, the 1828 edition of Webster's Dictionary defines "nether" as "Lower;

lying or being beneath or in the lower part", or "in a lower place", or "Belonging to the Regions Below." Bearing this in mind, if the word "nether" means "beneath, or in the lower part", or "the Region Below", where is "*the nethermost part of the Lord's Vineyard?"* Obviously, "Nethermost" is a place deeper down than the "netherworld". In keeping with this thought, the 1828 edition of Webster's dictionary defines "nethermost" as the "Lowest", or "the nethermost abyss". In other words, as used in the Book of Mormon, "the Nethermost part of the Lord's Vineyard" is deeper down than Sheol, which is to say, passing down beyond "Sheol" to the "inner world". In fact documents have been found at Ugarit, which date back to the 14th century B.C., which describe the location of the Garden of Eden in these precise terms.

Ugarit was an ancient City-State that was located on the northern end of the Coast of Canaan, about 260 miles from Jerusalem. Virtually thousands upon thousands of Clay tablets were discovered there. Through this discovery tremendous Light has been thrown on the Religion and Culture of ancient Canaan and Israel. Among the records which were discovered there, is a tablet which tells of El/Ab Adam who lived in a place like the Garden of Eden, which it describes as being on "Gods Holy Mountain" in the "Far North", at the source of the two great rivers, in the midst of the "Double Deep". (*Theological Dictionary of the Old Testament,* Vol 1:245–250; see also: Collier, "New Light on the Ancient Hebrew/Christian Doctrine on Deity", published in *Doctrine of the Priesthood* Vol 8: <January 1991> 27, 35–36)

Again, with regard to the Earth being Hollow, as in the case of a Hollow Sphere, a close study of the creation story as told in Genesis chapter 1 will reveal that it is described from the perspective of taking place while standing on the inside of the bottom of a hollow sphere. Indeed many of the newer translations indicate this by the words that they have chosen to describe the creation. (For two of these see: *The New American Bible,* St. Joseph Ed. <1987 paperback edition, Catholic Book Publishing Co. New York, New York, see p. 4a for artwork, see also: Gen 1:6–8, 14–15, 17; 7:11; 8:2; see also: *The Basic Bible* containing the Old and New Testaments in Basic English <E. P. Dutton & Co., Inc. New York, 1950> Gen 1:6–8, 14–15, 17; 7:11; 8:2). Of course they only see in this the "primitive idea" of ancient Hebrew "Mythology". However we see from many other passages in the Bible, as well as other ancient and modern testimony from those who had been there and seen it, that rather than being "Mythology" it is "Reality".

Again even the Creation Story as rendered in the King James Version, or the Book of Moses or the Book of Abraham would show that the earth is "Hollow", if only they are carefully read with a good dictionary in hand. And this being true, this would place the location of the Garden of Eden within the "Inner World", and not "Without".

In keeping with this, according to Genesis, at the time of the flood, the "Flood Gates of Heaven" opened up, when the water from the "outer world", came down and flooded the "inner world", whereby Noah and his "Ark" were flushed out of the "Hole" in the "Far North", and hence the need for an "Ark", rather than a "Ship". This would place the story of the flood as an event that initially began in the "Inner World", and we can then understand it just as it is written and described in Genesis.

Again according to the record, as it has been preserved for us in the Bible, it was at the time when Noah came to the "outer world" that he for the first time witnessed a "RainBow". Now in order to see a "RainBow" it is necessary for the Sun to be off to the East, as in the Morning, or in the West, as in the Evening, or NorthEast or SouthWest, or anywhere else besides straight up overhead. The reason for this is because, in order to be seen a "RainBow" requires an "angle of refraction" and it is for this reason that a RainBow is never seen when the Sun is straight up overhead.

In keeping with this, according to those who have been there and seen it, the "Inner Sun" is always straight up overhead. In other words, there is no Rising Sun in the morning, nor is there a Setting Sun in the Evening. Nor for that matter does the Sun stray off to the South for a Winter, or to the North for a Summer — hence there is no possibility for an "Angle of Refraction" which is Essential in order to see a "RainBow". According to those who have been there and seen it, the effect of "Night" and "Day" and "Stars" and "star light" is accomplished by a system of Clouds and PinHoles therein, which faithfully rotate around the "Inner Sun".

In giving due consideration to all this, we need to remember that it was not long ago that the world of uninspired men thought the Earth to be Flat, just as today they suppose it to be a "Solid Ball".

But back to the question of the source of Solomon's gold — be it remembered that Genesis tells of a place that was not far from Eden, wherein there was much gold:

> ¶ And Yahweh God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made Yahweh God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison: that is it which compasseth the whole land of **HAVILAH**, ***where there is gold;*** And **THE GOLD OF THAT LAND IS GOOD**: there is Bdellium and the ***Onyx Stone***. (Gen 2:8–12)

Be it remembered that not only did Solomon's Navy bring Gold from Ophir, but also "Precious Stones", together with "Ivory" (which is very common at the polar regions) and "Almug Trees", the likes of which no man had

ever seen before. Is it possible that some of these "Precious Stones" included the "Onyx Stone" as mentioned in the above passage, and that the "Almug Trees", were unique to the "Inner World", and therefore had never before been seen. Consider the following:

And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of *almug trees,* and *precious stones*. And the king made of the *almug trees* ***pillars for the house of Yahweh,*** and for the king's house, harps (is it likely that the Harps of the inner world are made of the wood from Almug trees) also and psalteries for singers: *there came no such almug trees,* ***nor were seen*** unto this day. (1 Kings 10:11–12)

With regard to "Onyx Stones", we learn from 1st Chronicles chapter 29, that King David also had access to Ophir and the Gold thereof. Not only so, but it also states that David had acquired a great deal of wealth for the building and beautification of the Temple, and that among other things, he had also acquired "Onyx Stones":

¶ Furthermore David the king said unto all the congregation, Solomon my son, ***whom alone God hath chosen,*** is yet young and tender, and the work is great: for the palace is not for man, but for Yahweh God. Now I have prepared with all my might for the house of my God the gold for things to be made of gold, and the silver for things of silver, and the brass for things of brass, the iron for things of iron, and wood for things of wood; **Onyx Stones**, and stones to be set, glistering stones, and of divers colours, and ***all manner of precious stones,*** and marble stones in abundance. Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God, over and above all that I have prepared for the holy house, Even Three Thousand Talents of Gold, of **the Gold of Ophir**, and *seven thousand talents of refined silver,* to overlay the walls of the houses withal: The gold for things of gold, and the silver for things of silver, and for all manner of work to be made by the hands of artificers. And who then is willing to consecrate his service this day unto Yahweh? (1 Chronicles 29:1–5)

The fact that David had *"Gold from Ophir",* as well as *"Onyx Stones"* makes for another argument that Ophir was in the realm of "Havilah", and that ultimately Gold from Ophir was Gold from "Havilah", and that this is the same Gold which is spoken of in the 2nd chapter of Genesis.

One might ask in the face of all this, where did King David and Solomon get their ideas for the use of Gold in the Temple that they built for Yahweh? From what we have already read in Psalms 48, we are safe in assuming that "they" got "their" ideas from what "they" had seen on the top of "Mount Zion", in the "Temple of Yahweh", which in keeping with Psalms 48, already existed. Indeed, the Temple of Yahweh that is on top of Mount Zion is the very Temple which is spoken of in the Millennial Prophecy of Micah and Isaiah:

¶Now it shall come to pass in the Latter Days that the Temple of Yahweh shall be established on the top of the Chief of all Mountains. It shall be Exalted and Lifted

up High above the Hills, and shall Tower above all other mountains. A continual stream of many peoples shall flow unto it; And many nations shall say: Come let us climb Yahweh's Holy Mountain, that we might Worship in the Temple of the God of Jacob. He will Instruct us in His ways, that we might Walk in His Paths: for the Law of God shall go forth from Mount Zion, and the Word of Yahweh shall be Declared from the New Jerusalem.

¶ He shall judge between many peoples who are far off, and shall arbitrate between mighty nations far and wide; and they shall hammer their swords into plowshares, and they will hammer their spears into pruninghooks: nation shall no longer lift up sword against nation; nor shall they ever again be trained to make war. But each man shall find rest under his own grape vine, and every man will find tranquility under his own fig tree; And there shall be no one to trouble him; nor shall there be any to make him afraid. For the mouth of Yahweh of Hosts hath Declared it.

¶ "In that day", says Yahweh, "I will gather in My people — I will assemble the Lame, and draw together the OutCasts that were Carried Away, and those whom I have Afflicted; "I will make of the lame a remnant, and of those carried far off a strong nation". ***And Yahweh shall be their King on Mount Zion;*** and **HE SHALL REIGN OVER THEM FROM THIS TIME HENCEFORTH *and* FOREVER**. (Micah 4:1–7; Isaiah 2:2–4; Zech 14:16–21 *KJV, NKJV, NJB, NIV, RSV, CEV, NASB, NAB, LAB*)

We gather from this that other Temples are built to be but a type of the Great Temple of Yahweh, even that great Temple which exists on the top of Mount Zion.

Again with regard to Solomon and his Gold, we need to realize that Solomon obtained his wealth from Yahweh, and that it was in perfect keeping with the blessing wherewith Yahweh blessed him. Indeed, consider once more the Promise of wealth with which he was Blessed:

And God said unto him, Because thou . . . hast not asked . . . riches for thyself . . . but hast asked for thyself understanding to discern judgment; Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart . . . . And I have also given thee that which thou hast not asked, **BOTH RICHES, AND HONOUR**: so that *there shall not be* ANY AMONG THE KINGS ***like unto thee*** all thy days. (1 Kings 3:11–13)

When you consider the hazardous 3-year journey that was required in order to go and return from Ophir with a payload, it was only through the blessing of Yahweh that they met with consistent success. That this is so is manifest in the fact that a later king of Israel, and one too who was a descendant of Solomon, endeavored to make a return expedition to Ophir. However as we learn from the book of Kings, the expedition met with "disaster", "Ship Wreak" and "Failure" and after this the knowledge of where and how to make the journey to Ophir was lost:

Jehoshaphat made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber. Then said Ahaziah the son of Ahab unto Jehoshaphat, Let my servants go with thy servants in the ships. But Jehoshaphat would not.

¶ And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his son reigned in his stead. (1 Kings 22:48 – 50)

In closing, almost every verse from the passage in Deuteronomy 17, directly cites from passages in 1st Samuel and 1st Kings. And in view of the whole, it is obvious that with but one exception, the whole text was written as a bash on Solomon, and that too most likely, hundreds of years after his demise. Again, it is obvious that the passage under discussion is Out of Time, and therefore that it does not rightly belong to the book of Deuteronomy. Indeed, if this were not the case, it would be necessary to believe that from the time he was young, Solomon actually went out of his way to displease Yahweh, by deliberately doing that which was forbidden — and if this were true, we would be faced with the dilemma of explaining how it was that Yahweh accepted the Temple which Solomon built in His name, or how it was that Solomon could ever have found himself in the grace of Yahweh in the first place.

Again we have discussed the obscuring of the passage in 2nd Samuel regarding what it originally stated regarding David's many Wives — that he had obtained them with Yahweh's blessing — and that had he asked, Yahweh would have given him "even more" (2 Sam 12:7 – 8). On top of this we have examined the passage regarding Bishops in 1st Timothy chapter 3. In closing we will discuss the obscuring of two other passages of scripture, the first being in Psalms 45 and the 2nd in Mark chapter 10.

The 45th Psalm

The 45th Psalm is another scripture having to do with Plural Marriage that has been obscured by the translators, in order to hide the message that it contains from a monogamous culture. Indeed the 45th Psalm contains a Prophecy regarding Christ the Messiah having many wives during the Millennium. In 1560, ***The Geneva Bible***† translated verse 9 of this Psalm as follows: *"Kings' daughters are amongst thy honourable wives".* At the time this translation was done it was presumed by the translators that this passage alluded to King Solomon, and for this reason they saw no problem in rendering the text as

†***The Geneva Bible*** was the Bible of the Protestant Reformation and the Bible of the Puritans and Pilgrims who came to America. On top of this it may also be said that unlike *"The Great Bible", "The Bishops' Bible"* and the *"Authorized King James Version",* it was produced independent of Government. Not only so, but to its credit, it must be acknowledged that it was also the first English translation to be entirely produced from Hebrew and Greek texts, rather than the Latin Vulgate. Indeed it was so popular that during its 84 year tenure, from 1560 to 1644, it went through more than 150 printings. Nevertheless

"honorable wives". However, the New Testament identifies this Psalm as a Messianic Prophecy about the Christ — and a "Christ" too, who according to prophecy, will have many "honorable wives" during the Millennium.

The problem with this point of view is that, according to "Orthodox" Catholic/Protestant tradition, the Christ was not, nor could he ever be married, much less a "Polygamist" with many "honorable wives". Consequently notwithstanding the esteem in which the text of the Geneva Translation was held among scholars, with the publication of the "Bishops' Bible"‡ eight years

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though it was received with respect and esteem among scholars, its footnotes were not always appreciated, as they did not follow the politically correct path to favor Royalty, and they spoke of the Pope as the Anti-Christ.

In the Dedicatory Epistle of the ***Authorized King James Version,*** the translators stated that they 'compared the labors [i.e. the different translations] . . . of many worthy men who went before them'. At the commencement of the project, the direction that was given to the some odd 54 scholars, was that they should use the ***"Bishops' Bible"*** as the base of their work. This however was not the some total of the resources to which they availed themselves. Indeed a comparison shows that 4% of the ***King James Version*** came from the ***Bishops' Bible,*** while 90% paralells that of the ***Geneva Bible***. However in itself this statement does not portray an accurate picture, for it does not acknowledge the influence of William Tyndale's (1494–1535) translations on the *Geneva Bible*. Indeed it has also been determined that the ***"Authorized King James Version"*** parallells 83.7% of Tyndale's translation of the New Testament and 75.7% of Tyndale's translation of the Old Testament. In other words, both the ***Geneva Bible*** and the ***King James Version*** were massively influenced by the work and translations of William Tyndale.

Tyndale became a leading figure in the Protestant Reformation at an early time, and during the 1520s he translated the whole of the Greek New Testament into English. Later, during the 30s he sucesseded in translating the first half of the Hebrew Old Testament. In doing so, he was the first to translate the texts of the Greek New Testament and Hebrew Old Testament into English, and with the invention of the printing press, he was also the first to have the Bible published. Tyndale was a Genius who could speak fluently in six different languages, and it is unfortunate that he did not live to complete his work on the Old Testament. He completed his work from Genesis to 2nd Chronicles in the Old Testament, together with the book of Jonah, at which time he was arrested by church authorities and jailed for one year. Following this he was tried for heresy and condemned to death — and all this because he dared to criticise the prevailing church, and because he dared to make the Bible available to the common man. Following his trial Tyndale was tied at the stake and strangled to death by twisting a chain which had been wraped around his neck, after which his dead body was given to the burning flames. Due to his untimely death, he never lived to translate the Book of Psalms, or the last half of the Old Testament, yet this notwithstanding, his work became the foundation for all future translations of the English Bible.

‡In 1568 A.D. the Church of England published a new English translation of the Bible. Inasmuch as those who produced this translation either were, or later became Bishops in the Church, it became known as "The Bishops' Bible". This Bible served as the official Bible for the Church of England between the years 1568 and 1611, at which time it was replaced by the King James Translation. During its 42-year tenure, "The Bishops' Bible"

later in 1568, the problem was softened by reverting to the less respected work of Miles Coverdale,§ as published earlier in ***The Great Bible***, wherein the text was made to read: "Kings' daughters are amongst thy honourable women". In keeping with this, 43 years later the King James translators *(who had been directed to use* ***The Bishops' Bible*** *as the base of the new translation)* followed in the same path, and rendered the passage as "honorable women", and hence the reading as we have it today in current editions of the ***King James Version***. It is worthy of note that even in modern English editions of ***The Geneva Bible***, the translation has been changed to read "honourable women".

In translating the passage as "women" instead of "wives" it softens what was originally stated. Nevertheless, "thy honourable women" still declares "possession", and inasmuch as these "women" are the "possession" of the Great King, and inasmuch as they are "honorable", obviously the passage should be rendered as "honourable wives", who according to prophecy will be married

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went through 20 different editions as a whole, with another 30 editions of the New Testament being printed separately. Yet notwithstanding this, it has been acknowledged that *"**The Bishops' Bible**"* was never respected and beloved by the people as was ***The Geneva Bible***.

The 1st edition of ***The Bishops' Bible*** was the most ornate Bible ever to be published. There were 143 illustrations together with the 5 different divisions of the Bible, which were surrounded with elaborate woodcuts. Later editions were smaller in size and less elaborate. The 2nd edition, published a year later in 1569 contained a number of changes in the Old and New Testament. The text went through even more extensive changes in its 3rd edition, which was published three years later in 1572. Among other things, in the 1572 edition, the Psalms of *"**The Great Bible**" (an earlier Authorized English translation)* were printed in parallel columns with the new text of the Psalms as translated in ***The Bishops' Bible***. The reason for this change was that the new translation proved impossible to sing. This problem was permanently resolved in all but one future edition after 1573, by altogether removing the ***Bishops'*** translation of Psalms, and carrying only the Psalms as translated in *"**The Great Bible**"*. The initial letter "G" at the Epistle to the Hebrews was decorated with the scene of Leda and the swan, which gave to the 1572 edition the name *"**The Leda Bible.**"*

§ Miles Coverdale (1488–1569) knew William Tyndale, who was "strangled to death" and then "burnt" at the stake. After his death, Coverdale succeeded in printing Tyndale's translations, insofar as they had been completed, in what became known as ***The Coverdale Bible***.

The Coverdale Bible was the first whole foundational English translation of the Bible to be published. It was partly based on the Hebrew and Greek texts *(i.e. that part done by Tyndale)*. Coverdale knew Latin, but not Hebrew or Greek — consequently the last half of the Old Testament was translated from the Latin text. ***The Coverdale Bible*** was first printed in 1537, with its last printing being in 1551. It was primarily the work of three men, William Tyndale, Miles Coverdale and John Rodgers. After the publication of ***The Coverdale Bible***, Miles continued to improve upon his translations of Psalms, and these were published two years later in 1539, in *"**The Great Bible**",* on which project he was hired to labor.

to Christ the Messiah. Hence even in this day of "enlightenment", the King James Version of the Bible continues to teach that Christ the Messiah will have many "Honorable Wives" during his Millennial Reign. Not only so, but as we shall see, it also prophecies that at this time the Christ will populate the whole earth with his Royal Posterity, just as His Father Adam did in the beginning.

In keeping with the translation of ***The Geneva Bible***, in our own day and time, ***The Living Bible*** translates this passage in a similar though somewhat different fashion:

¶ 6 Your throne, O God, endures forever. Justice is your royal scepter. 7 You love what is good and hate what is wrong. Therefore God [i.e. Christ the Messiah], your God [i.e. God the Father (John 20:17)], has given you more gladness than anyone else.

¶ 8 Your robes are perfumed with myrrh, aloes and cassia. In your inlaid palaces of ivory, lovely music is being played for your enjoyment. 9 Kings' Daughters are among your Concubines. Standing beside you is the queen, wearing jewelry of finest gold from Ophir.

¶10 "I advise you, O daughter, not to fret about your parents in your homeland far away. Your royal husband [i.e. Christ the Messiah, King of Kings] delights in your beauty. Reverence him, for he is your lord. . . .

¶ 13 The bride, a princess, waits within her chamber, robed in beautiful clothing woven with gold. 14 Lovely she is, led beside her maids of honor to the king! 15 What a joyful, glad procession as they enter in the palace gates! 16 Your sons will some day be kings like their father. They shall sit on thrones around the world!

¶17 I will cause your name to be honored in all generations; the nations of the earth will praise you forever. (*The Living Bible,* Psalms 45:6–17)

In keeping with the monogamous culture of the western world, the translators of the above text chose to drop the reference to these "Women" being "honorable" — and this too, in spite of the fact that the Hebrew directly states that they are "honorable". Indeed, not only does it state that they are "honorable", but according to context, it also affirms that they are "Honorable Wives", who were chosen from among "kings daughters" to be the "Brides" of the "Great Millennial King", who is "Christ" the "Messiah" and the "Saviour" of the World.

After dropping the words for "thy honorable wives" or "thy honorable women", the above translation replaces them with the mere statement that they are "concubines" — whom in keeping with western culture, and in the absence of the affirmation that they are "honorable", we are left to presume that since they are "concubines", they are somehow less than "honorable". Yet as already stated, in all this we need to remember that according to the above translation, they are still said to be "Kings Daughters", and "Kings Daughters" too, who are to be the "Concubines" of "the Great Millennial King", who is the "Christ", and who, to quote the passage that precedes it,

"Loves what is Good, and Hates what is Wrong" (Psa 45:7). Hence according to the above passage, it would be "wrong" to believe that the Christ would have many "concubines" if it was "wrong", or anything less than that which is "good" and "honorable", for the Great King is said to "love what is Good and Hate what is wrong" (verse 7). Not only this, but we must also remember that according to the above passage, the Great King has promised to make the "royal sons" of these so called "concubines" to be kings all over the earth.

To add up all the evidence then, we must remember that these "concubines" are said to be "Kings Daughters" and that as such, they are Heiresses to their Royal Fathers. Not only so, but according to the prophecy, these "concubines" are going to have "sons" who will have a double heritage. For not only will they be Heirs to their Royal Mothers and Grandfathers on their Maternal side, but they will also be the "Sons" and "Heirs" of the Great Millennial King who sired them, on their Paternal side. As such they are destined to be "kings", who will be established in power to reign and rule, and "to sit on thrones all around the world" (*Living Bible* Psa 45:9, 16). Bearing all this in mind, obviously the correct translation for this passage, is *"kings daughters shall be among thy honorable wives"*.

Again according to Prophecy as recorded in the 45th Psalm, at the advent of the Millennial day, Jesus the Christ will reign over all the Earth as the King of all kings, and at that day He will be a Polygamist with many Royal Wives. Many of these will be wives from His past *(for a treatment on this, see Kraut:* ***Jesus was Married****, Pioneer Press, 1969, Utah)* who were foreordained to be "born again" on Earth as the daughters of kings, and He will find them, and they will become His wives once again. It is at this time that they will give birth to many of His sons and daughters, just as it is foretold in verse 16 of the above prophecy.

In keeping with this, according to other prophecy, these sons and daughters will be Jesus' true and faithful Disciples from the past — and according to the Promises, "in the morn of the 1st Resurrection", which will begin at the dawn of the Millennium, they will be "raised from the dead" and "born again" on the Earth as the Children of Christ in the flesh — at which time, they will be raised as "calves of the stall" (Mal 3:1–3). It will be at this time that the true disciples of Christ will become "Christians" — not just in their faith, but also in their "flesh".

Indeed, according to scripture, Baptism by Immersion is but ***the first rite*** in the process of Adoption to Christ (Mosiah 5:1–15; 18:1–35; Matt 28:19; Mark 16:16; Luke 7:29–34; John 1:6–15; 3:1–36; Moses 6:1–68), and during the Millennium all true Christians will be "born again" on the earth in the family of Jesus. It will be at this time that those who were adopted, will in the most literal sense, become the Children of Christ in the flesh:

And *if children* ***then heirs;*** HEIRS OF GOD AND JOINT-HEIRS WITH CHRIST if so be that we suffer with him [now in this life], that we may be also glorified together [in that great Millennial day which is yet to come]. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature *waiteth for the manifestation of the* **SONS OF GOD**. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Because the creature itself also shall be *delivered from the bondage of corruption* ***into the glorious liberty*** of **THE CHILDREN OF GOD**. For we know that the whole creation groaneth and travaileth in pain together until now. And *not only they,* ***but Ourselves Also***, which have the FIRSTFRUITS OF THE SPIRIT, even we ourselves groan within ourselves, *waiting for the* ***adoption,*** to wit, **THE REDEMPTION OF OUR BODY** [when we shall be raised from the dead and born again on Earth, as the Children of Christ in the Millennium]. (Romans 8:14–23)

This then is how the Church of Christ becomes the family of Christ. It occurs in the Millennium when the disciples of Christ become partakers of the 1st Resurrection. This is that time when they receive "the Redemption of their bodies" — just as it is also the time when they become the family of Christ in the flesh. Again consider the following words of Jesus:

¶ While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, *Who is my mother?* ***and who are my brethren?*** And he stretched forth his hand **TOWARD HIS DISCIPLES**, and said, ***Behold my mother and my brethren!*** For *whosoever shall do the will of my Father* which is in heaven, the same is my brother, and sister, and mother. (Matthew 12:46–50; Mark 3:31–49; Luke 8:19–21)

For the present the disciples of Jesus are his adopted family, but through the Atoning Powers of the Christ, in the FIRST RESURRECTION every true Christian will inherit the Genetics of Jesus, when they are raised from the dead and born again on the Earth as the veritable Children of the Christ.

This is the essence of the promises which Jesus made to his disciples in the Sermon on the Mount. According to the Promises which were then made, the Millennial day will be that time when the ***"poor"*** who come unto Christ "shall inherit the Kingdom of God" (Luke 6:20; 3rd Nephi 12:3; Matt 5:1–3) — just as it will also be that time when the ***"meek*** shall inherit the Earth" (Matt 5:5). Again the Millennium will be that time when ***"the Pure in heart shall see God"*** (Matt 5:8) — and it will also be that time when the ***"Peace Makers"*** shall become the ***"Children of God"*** (Matt 5:9). In short the promises which Christ made to his disciples in the sermon on the mount will be fulfilled in the most literal sense in the Millennium.

Indeed, when the worthy ***"poor"*** inherit the "Kingdom of God", they will obtain their "inheritance" by "birthright" as the legitimate Children of

Christ. In keeping with this, when the "Meek" "inherit the Earth", they will obtain their "inheritance" by "birthright" — for God made the world, and it belongs to Him, and He made it for His Children (Gen 1:26–28), and has Promised that on the Millennial day of Rest, He will give it as an everlasting "inheritance" to His worthy Sons and Daughters. Again the Millennium will be that time when the ***"Pure in heart"*** shall see God", for at that time God Himself will come down and dwell on Earth with His righteous Children for a thousand years. Not only so, but it will also be at that time, when the ***"Peace Makers"*** will become the "Children of God", for at that day the righteous shall be raised from the dead, and born again on the Earth as the Children of Christ in the flesh. Indeed on that day they will inherit all things that the Father hath (D&C 84:32–40). This is not to suggest that the Millennium will be the end and total fulfillment of such things (D&C 88:25–29), but for those of the "First Resurrection", it will certainly be the beginning:

> Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not [i.e. the world did not know the Father when He came on Earth to live]. Beloved, now are we the sons of God, and it doth not yet appear what we shall be : but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure. (1 John 3:1–3)

> Be ye therefore perfect, even as your Father which is in heaven is perfect. (Matt 5:48; Gen 17:1; Ex 19:6; Lev 11:44–45; 19:1–2; 20:7–8, 26; Num 15:40;)

The Geneva Bible

It has already been stated that the translators of ***The Geneva Bible*** held to the view that the 45th Psalm was about Solomon. On top of this, they also believed that some of the verses were to be spiritually interpreted as having to do with Christ, while at the same time, they acknowledge that other passages could not be interpreted as having anything at all to do with Solomon, but rather must be literally interpreted as having to do with Christ. This was the position which they maintained in the introduction that they wrote for the 45th Psalm, as well as the footnotes which they interjected into the text. Let us examine the translation which they produced, together with its introduction and footnotes. By this means we can witness first hand, the mental gymnastics that became necessary for them to go through, in order to maintain their position.

What follows is a typescript of the 45th Psalm as it was first published in the 1560 edition of ***The Geneva Bible***, together with its introduction and footnotes — with the difference that the spellings have been modernized in accordance with current usage in the ***King James Version***:

1 The majesty of Solomon, his honor, strength, beauty, riches, & power are praised, & also his marriage with the Egyptian being an heathen woman, is blessed, [verse] 10 if that she can renounce her people & the love of her country, and give herself wholly to her husband. Under the which figure, the wonderful majesty & increase of the kingdom of Christ and his Church his spouse, now taken of the Gentiles, is described.

¶ *To him that excelleth on [a] Shoshannim , a song of [b] love to give instruction, committed to the sons of Korah.*

[a] This was a certain tune or an instrument. [b] Of that perfect love that ought to be between the husband & the wife.

1 Mine heart will utter forth a good matter: I will intreat in my works of the King : my tongue is as the pen of a swift writer.

2 Thou art [c] fairer than the children of men: grace is poured in thy lips, because God hath blessed thee for ever.

[c] Solomon's beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here described.

3 Gird thy Sword upon thy thigh, O most mighty, to wit, thy worship & thy glory,

4 And prosper with thy glory: [d] ride upon the word of truth and of meekness & of righteousness: so thy right hand shall teach thee terrible things.

5 Thine arrows are sharp to pierce the heart of the Kings enemies: therefore the people shall fall under thee.

[d] He alludeth to them that ride in chariots in their triumphs, shewing that the quiet fate of a kingdom standeth in truth, meekness & justice, not in worldly pomp and vanity.

6 Thy [e] throne, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousness.

[e] Under this figure of this kingdom of justice is set forth the everlasting kingdom of Christ.

7 Thou lovest righteousness, and hatest wickedness, because God, even thy God hath [f] anointed thee with the oil of gladness above thy fellows.

[f] Hath established thy kingdom as the figure of Christ, which is the peace and joy of the [current (see note i, k, l)] Church.

8 All thy garments smell of myrrh and aloes, and cassia, when thou comest out of the ivory palaces, [g] where they have made thee glad.

[g] In the which palace the people made thee joyful to see them give thanks & rejoice for thee.

9 Kings daughters were among thine honorable wives: upon thy right hand did stand the [h] Queen in a vesture of gold of Ophir.

[h] Though he had many Kings daughters among his wives, yet he loved Pharaohs daughter best.

10 [i]Hearken, O daughter, and consider, and incline thine ear: forget also thine own people and thy fathers house.

[i]Under the figure of Pharaoh's daughter he sheweth that the Church must cast off all carnal affections to obey Christ only.

11 So shall the King have pleasure in thy beauty: for he is thy Lord, and reverence thou him.

12 And the [k]daughter of [j]Tyre with the riches of the people shall do homage before thy face with presents.

[k]He signifieth that divers of them, that be rich, shall be benefactors to the Church, albeit they give not perfect obedience to the Gospel.

[j]Or, Zop [Note: It would appear that there was a mistake by the printer at this point, and for this reason the footnote for the letter "j" is placed behind the footnote for the letter "K"].

13 The Kings daughter is all glorious [l]within: her clothing is of embroidered gold.

[l]There is nothing feigned, nor hypocritical, but she is glorious both within & without: and howbeit the Church hath not at all times this outward glory, the fault is to be imputed only to their own ingratitude.

14 She shall be brought unto the King in raiment of needle work: the virgins that follow after her, & her companions shall be brought unto thee.

15 With joy and gladness shall they be brought, and shall enter into the Kings palace.

16 Instead of thy fathers shall thy [m]children be: thou shalt make them princes [n]through all the earth.

[m]They shall have greater graces than their fathers.

[n]He signifieth the great compass of Christ's kingdom, which shall be sufficient to enrich all his members.

17 I will make thy [o]Name to be remembered through all generations : therefore shall the people give thanks unto thee worlds without end.

[o]This must only be referred to Christ and not to Solomon.

In the Introduction, it states that this Psalm speaks of "The majesty of Solomon", together with "his honor, strength, beauty, riches, & power". And yet notwithstanding the claims of the Introduction, Solomon's name is not mentioned, nor does the text give reason to suppose that any passage thereof directly speaks of him. In contrast to this, there are several verses that directly speak of the Messiah, and the whole chapter consistently addresses the same great "King" — and a "King" too, whom, as we shall see, is consistently addressed throughout the Book of Psalms as God and Yahweh. On top of this, the whole chapter fits perfectly with prophecy regarding the Millennial Christ. So why then must this psalm be understood with reference to Solomon? The

reason for this is obvious — because it tells of a Royal Wedding wherein Christ the Messiah takes to himself many "honourable wives" — and inasmuch as it is not possible for a monogamous culture to accept the idea that their Saviour and King might be Plurally married, out of necessity they must force Solomon to wear the shoe, and this too, even though the shoe does not fit.

Again, what is necessary, in order to understand that which is before us, is to realize that it is natural for a people whose Legal System and Culture is fundamentally "Monogamous", to soften or altogether remove reference to Polygamous Marriage and Culture, when it translates the sacred books of a Polygamous Culture into its own language. Yet all this notwithstanding, it must be remembered that the Polygamist Culture of the Nation and Family of Israel, was founded by Yahweh who is the God of Israel, and the Saviour and Christ of Planet Earth. And inasmuch as He founded Israel as a Polygamous Nation and Culture, together with all its laws and by laws, it ought not to be surprising that this same Yahweh would take to Himself a Plurality of Wives, when He comes to dwell and reign on planet Earth.

That this Psalm ***is not*** about Solomon, and that the whole of it is about the Christ, is openly acknowledge in many of the Commentaries. For example John Wesley's commentary states the following:

> This psalm is an illustrious prophecy of the Messiah, and points at him only, as a bridegroom espousing the church to himself, and as a king ruling in it. And our Saviour probably alludes to this, where he compares the kingdom of heaven to a royal marriage. We have no reason to think, it has any reference to Solomon's marriage with Pharaoh's daughter. It is meant purely of Christ, and no other, and to him it is applied in the New Testament (Heb 1:8–9). (*John Wesley's Explanatory notes on the Whole Bible,* Psalms 45)

Matthew Henry's Commentary follows in the tracks of John Wesley, adding that:

> if I thought that it had reference to any other than the mystical marriage between Christ and his church, I would rather apply it to some of David's marriages, ***because he was a man of war,*** **SUCH A ONE AS THE BRIDEGROOM HERE IS DESCRIBED TO BE**, which Solomon was not. (*Matthew Henry's Commentary on the whole Bible*, Psalms 45)

In keeping with the above it is worthy of note that some of the newer translations have capitalized the pronouns in this chapter as an acknowledgement that from beginning to end, the whole of the 45th Psalm is about Yahweh the Christ. Included among these is *The New King James Version,* and *The New American Standard Bible.* With regard to the interpretation of this Psalm, it is significant that it does not read like a metaphor — nor does it commence with the que that "the Kingdom of Heaven is like unto . . ."

such as do the parables of Jesus. There is nothing in this chapter that would lead one to believe that it is a metaphor. It simply starts out by telling of the wonderful occasion of the Royal Wedding of the Great King.

The Introduction in the Geneva Bible states that this psalm speaks of "The majesty of Solomon", together with "his honor, strength, beauty, riches, & power". But where in the Old Testament does it speak of Solomon's "honor, strength or beauty"? To be sure this psalm does speak of just such a "King" — but as we have already seen, Solomon cannot be cast in this light, for at the time of his death, he was under the curse of Yahweh, and this too because notwithstanding the warnings of Yahweh, he suffered himself to build idols to the foreign gods of his heathen wives. And inasmuch as this is true, it does not work for Solomon to be cast in the light of "a type of the Christ".

In continuing the introduction states that the Marriage portrayed in this psalm speaks of Solomon's marriage to the daughter of Pharaoh, who it describes as "an heathen woman". It then goes on to state that Solomon's marriage to this "heathen woman" is a metaphor or allegory for the Gentile Church of Christ, which it equates as the "Spouse of Christ". Nevertheless, while it is true that this psalm speaks of the "bride" or "brides" as being the "daughters of kings", in no place does it indicate that she or they are "heathens". Nor for that matter does the New or Old Testament portray the Gentile Church of Christ as "an Heathen Woman". To be sure, the daughter of Pharaoh that married Solomon was "an Heathen Woman", but the Gentile Church of Christ is composed of Converts who are the true "disciples" of Christ, and who have been "Baptised and Washed Clean" through the Blood of the "Lamb". They are not therefore to be equated with the unregenerate "heathen" who worships false Gods, as was the case with Solomon's heathen wives.

The 1st verse reads as follows:

1 Mine heart will utter forth a good matter: I will intreat in my works of the King: my tongue is as the pen of a swift writer.

In order to understand this Psalm, it is essential that we come to recognize precisely who this "King" is. The footnotes from the Geneva Bible identify Him as Solomon, but as we shall see, the context of the whole chapter would refute this interpretation. In coming to grips with this question, let us sift through the book of Psalms and see just how this "King" is addressed in other chapters. Verses 1 and 2 of the 5th Psalm reads as follows:

¶ Give ear to my words, O **Yahweh**, consider my meditation. Hearken unto the voice of my cry, **my King, and my God**: for unto thee will I pray. (Psa 5:1–2)

Yahweh is King for ever and ever; the heathen are perished out of his land. (Psalms 10:16)

Yahweh sitteth upon the flood; yea, **YAHWEH** SITTETH **KING** FOR EVER. (Psa 29:10)

Thou art my King O God : command deliverances for Jacob. (Psa 44:4)

For **YAHWEH** most high is terrible; **HE IS A GREAT KING** OVER ALL THE EARTH . . . . **GOD** is gone up with a shout, **YAHWEH** with the sound of a trumpet. ***Sing praises to God,*** sing praises: *sing praises unto* **OUR KING,** sing praises. ***For* GOD IS THE KING *of all the earth:*** (Psa 47:2, 5–7)

¶ Great is **YAHWEH**, and greatly to be praised ***in the city of our God,*** in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, **THE CITY OF THE GREAT KING.** (Psa 48:1–2)

They have seen thy goings, O **GOD**; EVEN THE GOINGS OF **MY GOD**, **MY KING**, in the sanctuary. (Psa 68:24)

For **GOD IS MY KING OF OLD**, working **SALVATION** in the midst of the earth (Psa 74:12)

O **YAHWEH** of hosts, **MY KING, AND MY GOD**. (Psa 84:3)

For **YAHWEH** is our defense; and **THE HOLY ONE OF ISRAEL IS OUR KING.** (Psa 89:18)

For YAHWEH IS A GREAT GOD, and **A GREAT KING** ***above all gods.*** (Psa 95:3)

With trumpets and sound of cornet make a joyful noise **BEFORE YAHWEH, THE KING**. (Psa 98:6)

¶ I will extol thee, **MY GOD**, **O KING**; and I will bless thy name for ever and ever. (Psa 145:1)

¶ *Praise ye* **YAHWEH**. *Sing unto* **YAHWEH** a new song, and his praise in the congregation of saints. Let Israel rejoice in him that made him: ***let the children of Zion be joyful* IN THEIR KING.** (Psa 149:1–2)

In closing this argument, let us consider one last Psalm:

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; *and* **THE KING OF GLORY SHALL COME IN. WHO IS THIS KING OF GLORY? YAHWEH** ***strong and mighty,* YAHWEH *mighty in battle***. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and **THE KING OF GLORY SHALL COME IN.** ***Who is* THIS KING OF GLORY? YAHWEH OF HOSTS, *he is* THE KING OF GLORY.**" (Psa 24:7–10)

The above citations establish the fact that Christ the Messiah is referred to as "King" in the Psalms, and this too, not just once, but time and time again — and just so as we examine the 45th Psalm, it will become apparent that the whole chapter is about the Millennial Reign of Christ, whom the New Testament dubbes as the **KING OF KINGS** and **LORD OF LORDS** (Rev 19:16).

Again as the chapter introduces itself:

1 Mine heart will utter forth a good matter: I will intreat in my works of the King: . . .

In speaking to this same "King" the 2nd verse states that:

"Thou art [c]fairer than the children of men: grace is poured in thy lips, because God hath blessed thee for ever."

The passage declares that the King of whom this is spoken, is "fairer that the children of men". This is stated as though there is a great distinction between "the sons of men" and the being of whom this passage speaks. It is as though a God were being set in contrast to mortals, who are referred to as "the sons of men". Yet this notwithstanding, the footnote for this verse explains this passage as follows:

[c]Solomon's beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here described.

While this passage perfectly fits the Millennial Christ, it does not fit with Solomon. What do we have in scripture that tells us of the "**BEAUTY**" of Solomon, and where in scripture does it state that Solomon was a "**MAN OF WAR**". As we have already seen, at the time of his death Solomon was out of harmony with Yahweh, so much then for his divine beauty. Indeed, according to the record he died as a fallen Prophet, who had built idols to false gods in order to aggrandize his *heathen wives*. Hence, rather than being "blessed forever" as it states above, in actuality Solomon died under ***"the curse"*** of **YAHWEH** (1 Kings 11:1–12). Again while the above characterization does not fit with Solomon, it fits perfectly with the Christ at the time of His Second Coming.

To quote the passage again:

Thou art [c]fairer than the children of men: grace is poured in thy lips, because God hath blessed thee for ever.

The 3rd and 4th verses read as follows:

3 Gird thy Sword upon thy thigh, O most mighty, to wit, thy worship & thy glory, 4 And prosper with thy glory: [d]ride upon the word of truth and of meekness & of righteousness:"

Again these words are an accurate description of the Christ and the Perfection of his Millennial Kingdom. First the Messiah will destroy the wicked, and then he will establish a 1000 year reign of "PEACE, AND GOOD WILL TOWARD MEN." (Luke 2:14)

The last of verse 4 and verse 5 reads:

[Stretch thy bowstring tight,] so thy right hand shall teach thee terrible things. 5 Thine arrows are sharp to pierce the heart of the Kings enemies: therefore the people shall fall under thee.

According to the Old Testament Solomon was a man of "peace" while his father David was "a Man of War", and for this reason Yahweh called Solomon to build His Temple, rather than David (1 King 5:3–5; 8:17–19; 1 Chron 22:7–10; 28:2–3). Again the footnote speaks of "Chariots", and even though Solomon had thousands upon thousands of Chariots, in fact the above passage does not mention Chariots.

To be sure, we have David for a "man of war", but the passage does not speak of David. On the contrary, the Great King Yahweh is the personage there described, and on this count it is significant that the book of Exodus outright declares that "**YAHWEH IS A MAN OF WAR**":

YAHWEH IS A MAN OF WAR: **YAHWEH** is his name. (Ex 15:3)

In keeping with this, at the time when the Children of Israel entered the Promised land "Yahweh" is referred to as the "Captain" or General of the armies of Israel:

¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold there stood a man over against him *with his* **SWORD** *drawn in his hand:* and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as **CAPTAIN OF THE HOST OF YAHWEH** *am I now come.* And Joshua *fell on his face to the earth*, ***and did worship,*** and said unto him, What saith my lord unto his servant? And **THE CAPTAIN OF YAHWEH'S HOST** said unto Joshua, *Loose thy shoe from off thy foot;* ***for the place whereon thou standest is holy*** **(Ex 3:1–7).** And Joshua did so.

¶ Now Jericho was straitly shut up because of the children of Israel: none went out, and none came in. And **YAHWEH** said unto Joshua, See I have given into thine hand Jericho, and the king thereof, and the mighty men of valour. (Joshua 5:13–15; 6:1–2)

Again in Isaiah it states:

YAHWEH shall go forth as a mighty man, he shall stir up jealously ***like a man of war:*** he shall cry, yea, roar; he shall prevail against his enemies. (Isa 42:13)

Again in Psalms it states:

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; *and the King of glory shall come in.* **WHO IS THIS KING OF GLORY**? ***Yahweh strong and mighty, Yahweh mighty in battle***. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and **THE KING OF GLORY SHALL COME IN**. ***Who is this King of glory?*** YAHWEH OF HOSTS, ***he is the King of glory.*** (Psa 24:7–10)

In Deuteronomy, Yahweh is consistently equated as *a man of war,* in the role of fighting Israel's battles and delivering them from their enemies:

Understand therefore this day, that **Yahweh thy God** is he which goeth over before thee; as a consuming fire *he shall destroy them,* and he shall bring them down before thy face: (Deut. 9:3)

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; *I will spend* **mine Arrows** *upon them*. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: . . . . . If I whet ***my glittering sword,*** and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me. I will make **Mine Arrows** *drunk with blood,* and My Sword *shall devour flesh*; and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy. (Deut. 32:22–24, 41–42)

It is evident from the above that Christ has taken upon himself the role of "General" or "**Captain of Yahweh's Host**" in defense of Israel — and this too, not just once, but on many occasions. Again, in Exodus Yahweh is declared to be *"a man of war",* and in Joshua it speaks of Yahweh's "**Sword**", while Deuteronomy speaks of His "**Arrows**". Again in Psalms it speaks of "**Yahweh**" who is ***"strong and mighty"***, and ***"Yahweh mighty in battle***." All these descriptions fit in perfectly with the role which Yahweh played as Israel's "Deliver", in liberating them from Egyptian Bondage, and in going forth from Conquering and to Conquer, when He led Israel into the Promised Land. Indeed the City of Jericho, and the falling in of her walls is but a typical example of **Yahweh** going forth as a "**Man of War**".

All of this fits in perfectly with "the King" who is described in the 45th Psalm. There is however one great difference. Those things of which we have read speak of the past, when Israel was delivered from Egyptian Bondage and brought into the Promised Land, but the 45th Psalm speaks of the future, and of **Yahweh's last great Battle** at the advent of the Millennium and the Second Coming of our Lord Jesus Christ.

Again, consider the following:

3 Gird thy Sword upon thy thigh, O most mighty, to wit, thy worship & thy glory, 4 And prosper with thy glory: [d]ride upon the word of truth and of meekness & of righteousness: [stretch Thy bow string tight] so thy right hand shall teach thee terrible things. 5 Thine arrows are sharp to pierce the heart of the Kings enemies: therefore the people shall fall under thee.

The reference to "riding upon the **Word of Truth** and of **Meekness & Righteousness**" fits in perfectly with the 2nd coming of Christ, while at the same time it does not connect with the reign of Solomon or his kingdom, nor with the history of Israel which followed after his demise.

According to Prophecy, at the time of the Second Coming, the Christ will be wearing "**BLOOD RED**", at which time he will go forth to *slaughter his enemies* and "REWARD EVERY MAN ACCORDING AS HIS WORKS SHALL BE". It will be at this time that He will utterly ***destroy*** and ***exterminate*** the kingdom and nations of the **ANTI-CHRIST**, after which he will inaugurate a Millennial reign of Peace on Earth that will last a 1000 years.

Again, speaking of the warrior qualities of the Christ at the time of his 2nd coming, consider the following passage from the book of revelations:

11 And I saw heaven opened, and behold a white horse; and ***he that sat upon him was called*** **FAITHFUL AND TRUE**, and ***in righteousness he doth judge*** **AND MAKE WAR**. 12 His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. 13 And he was *clothed with a vesture* **DIPPED IN BLOOD**: and *his name is called* **THE WORD OF GOD** (John 1:1–2). 14 And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. 15 And out of his mouth goeth a sharp sword, that with it he should ***smite the nations:*** and he shall rule them with **A ROD OF IRON**: and he treadeth the winepress of the fierceness and wrath of Almighty God. 16 And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS**. 17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together **UNTO THE SUPPER OF THE GREAT GOD**; 18 That ye may *eat the flesh of kings,* and *the flesh of captains,* and *the flesh of mighty men,* and the flesh of horses, and of *them that sit on them,* and ***the flesh of all men,*** both *free and bond,* ***both small and great [in the Kingdom of the Anti-Christ]***. 19 And I saw **THE BEAST**, and the **KINGS OF THE EARTH**, and their armies, gathered together to make war against him that sat on the horse, and against his army. 20 And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them ***that had received the mark of the beast,*** and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. 21 And the remnant were *slain* with **THE SWORD** *of him that sat upon the horse,* which **SWORD** proceeded out of his mouth: and all the fowls were filled with their flesh. (Revelations 19:11–21)

The 63rd chapter of Isaiah gives us yet another glimpse of this same Prophetic event. Consider the following:

¶ 1 Who is this that cometh ***from Edom,*** *with dyed garments* from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? **I THAT SPEAK IN RIGHTEOUSNESS, MIGHTY TO SAVE.** 2 Wherefore art thou ***red in thine apparel,*** and thy garments like him that *treadeth in the winefat?* 3 I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and *their* ***blood*** *shall be sprinkled upon* ***my garments,*** and I will stain all my raiment. 4 For **THE DAY OF VENGEANCE IS IN MINE HEART**, and *the year of my redeemed is come.* 5 And I looked, and there was none to help; and I wondered that there was none to uphold: **THEREFORE MINE OWN ARM BROUGHT**

Salvation unto me; and my fury, it upheld me. 6 And *I will tread down the people in mine anger,* and make them drunk in my fury, and I will bring down their strength to the earth.

¶ 7 I will mention the loving kindnesses of Yahweh, and the praises of **Yahweh**, according to all that **Yahweh** hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving kindnesses. (Isaiah 63:1–7)

The sixth chapter of Revelations gives us another glimpse of this Prophetic Picture:

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island was moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, **Fall on Us**, and hide us from the face of **Him that Sitteth on the Throne** and from the wrath of the **Lamb**; *for the great day of his wrath is come;* and who shall be able to stand? (Rev 6:12–17)

Again let us consider one last Prophecy from Isaiah:

¶ The burden of Babylon, which Isaiah the son of Amos did see. . . . The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: **Yahweh of Hosts** mustereth the host of the battle. They come *from a far country,* ***from the end of heaven,*** even **Yahweh**, and the weapons of his indignation, **to Destroy the Whole Land**.

¶ Howl ye; *for the day of* **Yahweh** *is at hand;* **It shall Come as a Destruction From the Almighty**. Therefore shall *all hands be faint, and every man's heart shall melt:* And they shall be afraid: pangs and sorrows shall take hold of them; they shall be in pain as a woman that traveleth: they shall be amazed one at another; their faces shall be as flames. Behold, **the Day of Yahweh Cometh**, *cruel both with wrath and fierce anger,* **To Lay The Land Desolate**; *and he shall destroy* **the Sinners** *thereof out of it.* For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. ***And I will punish the world for their evil,*** *and the wicked for their iniquity;* I will cause **the Arrogancy of the Proud to Cease**, and will lay low the haughtiness of the terrible. *I will make a man more precious than fine gold* [because there won't be many left. (Isa 4:1–4)]; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, *in the wrath of* **Yahweh of Hosts**, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up: they shall every man turn to his own people, and flee every one into his own land. Every one that

is found shall be thrust through; *and every one that is joined unto them* **SHALL FALL BY THE SWORD**. Their children also shall be dashed to pieces before their eyes; their houses shall be spoiled, and their wives ravished. . . . Their bows also shall dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children.

¶ And Babylon, the Glory of Kingdoms, the beauty of the Chaldees' excellency, *shall be as when* **GOD OVERTHREW SODOM AND GOMORRAH**. It shall never be inhabited, neither shall it be dwelt in from generation to generation; . . . . . and her time is near to come, and her days shall not be prolonged. (Isaiah 13:1–22; 2 Nephi 23:1–22)

What we have been reading about is the Complete annihilation and Genocide of the kingdom of the Anti-Christ. Indeed, all these Prophecies foretell the great and last battle of the "King" as it is referred to in the 3rd, 4th and 5th verses of the 45th Psalm. Following this it goes on to tell of the GLORIOUS KINGDOM OF **YAHWEH**, which He now establishes on Earth for His Millennial Reign:

6 Thy [e] throne, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousness. 7 Thou lovest righteousness, and hatest wickedness, because God, even thy God hath [f] anointed thee with the oil of gladness above thy fellows.

In this passage the "King" who is directly addressed in verse 1, and about whom this Psalm is consistently written, is finally identified as "God", as in the person of "God the Son", who is "Jesus the Christ" our "Lord and Saviour". The passage commences: "**THY THRONE, O GOD IS FOR EVER AND EVER**". The "throne" spoken of is the "throne" of the Great Millennial King, who after totally annihilating the kingdom of the Anti-Christ, and subduing all enemies under his feet, will then be anointed and crowned as "**KING OF KINGS AND LORD OF LORDS**" (Rev 19:16) by His Divine Father. This is the substance of what is prophesied in the 7th chapter of Daniel:

I beheld ***till the thrones were cast down,*** and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool: His throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: ***thousand thousands ministered unto him,*** and **TEN THOUSAND TIMES TEN THOUSAND STOOD BEFORE HIM** *(for another version of this same prophecy see Rev 5:11):* the judgment was set, and the books were opened.

I beheld then because of the voice of the great words which the horn spake: I beheld even till ***the beast was slain,*** and **HIS BODY DESTROYED**, and *given to the burning flame.* As concerning *the rest of the beasts,* they had *their dominion taken away:* ***yet their lives were prolonged*** for a season and time.

I saw in the night visions, and, behold, **ONE LIKE THE SON OF MAN** [i.e. Jesus the Christ] came with the clouds of heaven, and came to **THE ANCIENT OF DAYS**, and they brought him [i.e. the Son of Man] near before him. And there was given him [i.e. the Son of Man] **DOMINION, AND GLORY**, and **A KINGDOM**, that all people, nations, and languages, should serve him (Rev 11:15): his dominion is *an everlasting*

dominion, which shall not pass away, and **His Kingdom that which Shall Not Be Destroyed**. (Dan 7:9–14)

The "Throne" and "Kingdom" which is foretold in the above prophecy, is the same "Throne" and "Kingdom" which is referred to the 45th Psalm. Again, as this passage reads:

"6 Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a scepter of righteousness."

Everything foretold in this passage describes the Righteous Perfection of the Millennial Kingdom of Jesus the Christ. **This "Kingdom" is not an allegory — neither is the 45th Psalm**. The throne spoken of in verse 6 commenced at the beginning of the world, a better translation would bring this out. Because of wickedness and apostasy, this Kingdom of "Yahweh" (Gen 4:26) was cut short. However through the redeeming merits of Jesus the Christ, and His Millennial reign, this Kingdom will be Restored on Earth in a state of **Perfection.**

In speaking further of the Millennial Reign of Christ, verse 7 states:

7 Thou lovest righteousness, and hatest wickedness, because God, even thy God hath [f]anointed thee with the oil of gladness above thy fellows.

The word "because" is not a correct translation, but rather a Jewish/Calvinist corruption of the text. *(Note: Calvin was Jewish and was involved in the Geneva translation.)* The way it reads, you would suppose that the "Christ" "Lovest righteousness, and hatest Wickedness" because God predestined him to be so, by "anointing him with the oil of Gladness". The idea being that Jesus is "Good" because God made him to be "Good", while others are "Evil", because God made them to be "Evil". The correct translation would say that the Christ was "anointed" and "chosen" because he was "good", rather than saying that he was good because he was "anointed" and "chosen". The correct translation for this word is found in the King James Version:

7 Thou lovest righteousness, and hatest wickedness: **therefore** God, thy God, hath anointed thee with the oil of gladness above thy fellows.

In short, Jesus was anointed above his fellows because he was inherently "good", rather than being "good" because he was anointed to be such by God.

The Eternal Intelligence
— the Source for the Inherent Qualities of Personality —

That an "Intelligence" has the qualities of "Being" and "Entity" before Spirit Procreation is self-evident from the Teachings and Revelations of the Prophet Joseph Smith. On the 6th of May 1833, the Prophet received a Revelation wherein the following is stated:

¶ And now, verily I say unto you, *I was in the beginning with the Father,* ***and am the Firstborn;*** And all those who are begotten through me are partakers of the glory of the same, and are the church of the Firstborn. *Ye were also in the beginning with the Father;* ***that which is Spirit,*** **EVEN THE SPIRIT OF TRUTH** . . . . . *Man was also in the beginning with God. Intelligence, or the Light of truth,* ***was not created or made,*** **NEITHER INDEED CAN BE**. {D&C 93:21–23, 29)

In the above passage, "Spirit", "Spirit of Truth" and "Man" *(as in the intelligent essence of his being)* are equated with "Intelligence", and "the Light of Truth", after which it is affirmed that the Spiritual Essence or "Intelligence" of "Man" *"was not created or made, neither indeed can be."* In substance, the above passage declares that the "Intelligence" of man "**IS NOT A CREATED BEING**", which is to say that the Intelligent Entity of Man is Self-Existent and Eternal, *without beginning or end. (**The Teachings of The Prophet Joseph Smith*** 350–355) This being true, then we need not suppose that God created Jesus or anyone else to be "good" or "bad", for the Eternal Essence of our Spirit Entity or *"Intelligence . . . was not created or made,* **NEITHER INDEED CAN BE**." The Book of Abraham teaches this same doctrine. In the 3rd chapter it states:

if there be two spirits, and one shall be more intelligent than the other, yet these two spirits, notwithstanding ONE IS MORE INTELLIGENT THAN THE OTHER, *have no beginning;* ***they existed before,*** they **SHALL HAVE NO END**, they shall exist after, for **THEY ARE GNOLAUM, OR ETERNAL**.

And the Lord said unto me: These two facts do exist, that there are two spirits, *one being more intelligent than the other*; ***there shall be another more intelligent than they;*** I am the Lord thy God, I am **MORE INTELLIGENT THAN THEY ALL**. (Abraham 3:18–19)

This passage declares the ***self-existence*** of the "**PERSONHOOD**" of an "**INTELLIGENCE**", or an "**INDIVIDUAL**", *independent of Spirit Procreation* — which is to say that an "INTELLIGENCE" **SELF-EXISTS** as a ***"Being"*** or ***"Entity"*** independent of the creative power of God. Not only so, but it also declares that "Intelligencies" are not the same. And just as one "Intelligence" can inherently be "more intelligent than another", so also one "Intelligence" can inherently be "more Righteous than another", and this too, independent of the creative act of God. In continuing the Book of Abraham states:

I dwell in the midst of them all; I now, therefore, have come down unto thee to declare unto thee the works which my hands have made, wherein my wisdom excelleth them all, for I rule in the heavens above, and in the earth beneath, in all wisdom and prudence, *over all the intelligences thine eyes have seen from the beginning;* I came down in the beginning in the midst of all the *intelligences* thou hast seen.

¶ Now the Lord had shown unto me, Abraham, the *intelligences* that were organized *(i.e. foreordained into family groups)* before the world was *(i.e. before the Physical or*

Spiritual Creation of the Earth, and hence before Spirit Procreation and before the First Estate); and among all these there were **Many of the Noble and Great Ones** ***(i.e. intelligencies that were inherently more Noble and inherently more Great — which is to say inherently more Intelligent and Inherently more Righteous);*** And ***God saw These Souls*** **That They Were Good**, and he stood in the midst of them, and he said: **These I will Make My Rulers** *(Note: According to the above, it was because they were the "Noble and Great Ones", which is to say, because they were more Intelligent and more Righteous, and because they were "Good" — it was for these reasons that they were Chosen and* ***Foreordained);*** for he stood among those that were spirits *(Note: When the Prophet spoke of Intelligencies, he used the words "Spirits", "Spirit of Truth", "Light of Truth", "Intelligence", "Intelligencies" and "Soul" or "Souls" as an alternate reference for the same thing)*, and he saw **That They Were Good**; and he said unto me; **Abraham, Thou Art One of Them**; ***thou was chosen before thou wast born***. (Abraham 3: 21–23)

Again we see from the above that Intelligencies are not all alike. There are those that are inherently more "Intelligent", and there are those that are inherently more "Noble" and "Good", or "Righteous" than others. In keeping with this we may also understand that in the eternal scheme of things, there are also other "Intelligencies" that are inherently "Evil". God did not make them as such, for they are Self-Existent and Eternal, nevertheless they are what they are — they constitute a part of what is Self-Existent and Eternal in the Universe, and there are many of these that have taken an abode on this earth, just as the Serpent did in the Garden. It is just as Jesus said about them: "Yea shall know them by their works." Again we need to remember what the Prophet Joseph Smith taught, that: "All the spirits that God [has] ever sent into this world are susceptible of *enlargement* [and] all mind[s] are susceptible of *improvement*" (The King Follett Sermon — A New Amalgamated Text, *President Brigham Young's Doctrine on Deity Vol 1* <Collier — 1999> p. 214) and that through the Plan of Salvation, Intelligences can learn and repent, and that through the atoning power of Jesus the Christ, all "Mankind" can be Saved and forgiven. This however is not to suggest that the intelligence of an ant can ever become a man.

In continuing, the Book of Abraham further states:

And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; And *we will prove them herewith,* ***to see if they will do all things*** Whatsoever the Lord Their God Shall Command Them; And they who keep their first estate shall be added upon *(Note: According to context, they were not yet in their First Estate — but rather they were still in the process of introducing the Plan of Salvation to "all the Intelligencies that were organized before this world was". (Abraham 3:22);* and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate *(Note: Again the context here is that they were not yet in their First Estate, but*

rather they were speaking of, and making plans for it.); and they who keep their second estate shall have glory added upon their heads forever and ever.

And the Lord said: Whom shall I send? And one answered like unto the Son of Man *(i.e. Jesus the Christ)*: Here am I, send me, And another answered and said: Here am I, send me *(i.e. Cain – John 8:44) who according to early Christian/Israelite belief, was a Son of the Serpent)*. And the Lord said: I will send the first. And the second was angry, and kept not his first estate *(Note: That is, when he got into the First Estate, he did not keep it.);* and, at that day, many followed after him. (Abraham 3:24–28)

We learn from the above that Jesus was chosen because he was "Noble and Great", and because he "Loved that which is Right and Hated that which is Wrong", just as it is stated in the 45th Psalm. For these reasons, He was "Chosen" and "Anointed", and Exalted "high above His fellows". Again we also learn that it was no coincidence that Jesus became the First-Born Son of the Father in the Spirit creation. Indeed he was chosen as the Christ because by nature, He was Inherently Good, just as by nature, Satan was Inherently Evil. This is not to say that Jesus could not be tried "like as us" — but he has within him something to which we can only hope to aspire — that through obedience to those things which he has taught us, and all those things that "the Lord our God shall Command us", we might become worthy of the Atoning Mercy of Our Lord and Saviour Jesus Christ. Again the passage states:

7 Thou lovest righteousness, and hatest wickedness: **THEREFORE** God, thy God, hath anointed thee with the oil of gladness above thy fellows.

So who are these "fellows" of whom this passage speaks, and above whom Yahweh has been Exalted? They are his ***brethren*** of **THE DIVINE COUNCIL** which was established by the **MOST HIGH GOD** at the Beginning of the world. As the **FIRSTBORN**, "**YAHWEH OF HOST**" stands at their head, as their "Saviour" and "God" and "King" (Heb 1:6).

It is this same counsel that Yahweh addresses in the 82nd Psalm. Let us see just what **HE** had to say to **HIS** BRETHREN:

God [i.e. Yahweh] standeth in the congregation of the mighty; he judgeth ***among the gods***. How long will ye judge unjustly and accept the persons of the wicked? Selah. Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.

[But] they [i.e. the gods] know not, neither will they understand; they walk on in darkness: all the foundations of the earth are out of course. *I have said,* **YE ARE GODS**; *and all of you are* **CHILDREN OF THE MOST HIGH** [i.e. the Most High is El Elyon or the Divine Father.] But *ye shall die like men,* and ***fall like one of the princes.***

Arise, O God, [i.e. Yahweh the Christ and] judge the earth: for [in the end of the world] **THOU SHALT INHERIT ALL NATIONS**. (Psa 82:1–8)

This Psalm states that these "gods" are the children of the "Most High" and in keeping with this, Jesus is also identified as the "Son of the Most High" in the Gospels of Luke and Mark (Luke 1:32, 35; 8:28; Mark 5:7). In other words, these "gods" "in the Congregation of the mighty" are Yahweh's brethren, or his "fellow" brethren, just as it is stated in the 45 Psalm.

It is evident from the above that Yahweh is disappointed in his ***"fellow brethren"***. It would appear that they did not stay in touch with their children, and that they failed to teach them right from wrong. And now because of this the whole world is in chaos. But Yahweh tells the remedy. Even though these "gods" are "the Children of the Most High", yet they will still find it necessary to do another stint on earth, just as Yahweh would — at which time they will "die like mortals, and fall like one of the princes". At this time they will learn their lessons, and if they are to be saved at all, it will be through the atoning merits of their Messiah. According to the 1st chapter of Hebrews, this is precisely what these "gods" were told at the beginning of the world:

> And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. (Heb 1:6)

In this passage the gods of the Divine Council are equated as angels, who are commanded to worship the Christ. This passage speaks of a time when Jesus the Christ, who is here referred to as "the Firstbegotten" was born into the world as the Son of the Divine Father at the beginning of time. In other words, Yahweh/Christ is here being equated with Seth (Gen 4:25–26; 5:3; Heb 1:1–3; D&C 107:42–43; 93:21–22). At the time of his birth his brethren were commanded to worship him as the "Perfect One", which is to say, the Firstborn Son and Chosen Heir, or the Saviour of the Divine Family.

In fact this passage is a quotation from the 43rd verse of the 32nd chapter of Deuteronomy, however it is not to be found in the King James Version, for it was edited out of the Masoretic Text. Nevertheless it can still be found in the Septuagint, and it has also been found in some of the Dead Sea Scrolls.

It is significant that this same chapter of Deuteronomy has a telling story about the origins of the Divine Counsel at the beginning of the world". However part of verse 8 was removed by a copyist, while at the same time other words were added in order to obscure the message. In short the doctrine of the "gods" as it was once contained in the Bible has been greatly obscured and deleted from the Bible, just as has been the topic of Plural Marriage, and with that let us return to our subject and the 45th Psalm.

Having destroyed the Kingdom of the Anti-Christ, as it is referenced in verses 3 through 5 — and having establish his Everlasting Throne as it is stated in verse 6 — and after having established the inherent Goodness and

Perfection of the Christ in verse 7, and the reason for which he was Chosen in preference to the others — having done this it now becomes apparent why the Great King is worthy of the blessings that the Father has prepared for him during His Millennial Reign. And like all good things, the Kingdom of the King starts with family, and a great Royal Wedding:

8 All thy garments smell of myrrh and aloes, and cassia, when thou comest out of the ivory palaces, [g]where they have made thee glad.

9 Kings daughters were among thine honorable wives: upon thy right hand did stand the [h]Queen in a vesture of gold of Ophir.

We have already gone over this verse in an earlier discussion — there are however a few matters of history that might be brought out. Be it remembered that not only does the introduction from the ***Geneva Bible*** equate this Psalm as a reference to Solomon, and his marriage to an heathen Egyptian princess, but the footnote for this passage goes even farther by saying that:

[h] ***Though he had many Kings daughters among his wives***, yet he loved Pharaohs daughter best.

Again the ***Geneva Bible*** was first published in 1560. Eight years later the *Bishop's Bible* was published, when it softened the substance of verse 9, by rendering the translation as "kings daughters are amongst thy honourable women". Yet notwithstanding this softening, its effect was largely canceled by retaining most of the introduction found in the ***Geneva Bible,*** wherein this Psalm is interpreted as a reference to Solomon. As it there states:

¶ The prophet in describing here the beauty, eloquence, strength, power, success, administration of justice, abundance of riches, and majesty of king Solomon, with his wife and children: setting forth Jesus Christ and his spouse the Church, whole eternal kingdom against sin, death, and hell, is notably figured here in this psalm." (1568 edition of the ***Bishop's Bible***, Introduction to the 45th Psalm, rendered in modern English)

It will be noticed that even though the ***Bishop's Bible*** adopted most of the introduction from the ***Geneva Bible***, yet they left out the comments regarding Pharaoh's daughter and discreetly replaced them by speaking of Solomon's "wife and children", as though he were a monogamist. In this way they avoid mention of the subject of Plural Marriage and Solomon's 700 wives and 300 concubines. Yet this notwithstanding, the introduction still associates the Psalm with Solomon, and thereby negates the softening effect in the 9th verse.

Again, the 1st edition of the ***King James Version*** was published forty three years after the publication of the ***Bishop's Bible*** in 1611, the 1st edition of which published the following introduction:

1 The majesty and grace of Christ's kingdom. 10 the Duty of the Church, and the benefits thereof. (*KJV* 1611, Introduction to Psalms 45)

In this introduction Solomon is not interpreted into the Psalm, but rather the "grace of Christ's kingdom", and his "Church" is to be understood as the subject at hand. But 61 years later, in the 1672 edition, the footnotes of the ***Geneva Bible*** were incorporated into the text of the ***King James Version***. The translation of verse 9 was rendered precisely as it stood in the 1611 edition: "kings daughters were among thy honourable women", yet footnote "h" which was appended to that verse read: "**Though he had many kings daughters among his wives** yet he loved Pharaohs daughter best." Hence, through this footnote, even in the ***King James Version***, the word "women" is defined as "wives".

Again, even though the introduction explains the whole Psalm as an elaborate metaphor of Christ and his Church, the footnotes equate it in terms of Solomon and hard core Plural Marriage. The reason for this is obvious, because the monogamous translators could not fathom the idea that Jesus their Messiah could ever be married, much less be a Polygamist with many wives.

Therefore, out of necessity, the 45th Psalm is to be understood in two different ways — first the hard core image of Polygamy must be understood as a reference to Solomon — while at the same time, it is understood that the whole Psalm is most literally about the Christ, and for this reason it must be explained away through the use of an elaborate metaphor — and this too, in spite of the fact that it makes no pretense to being a metaphor, for the Polygamous Wedding is portrayed just as real and tangible as the Millennial Kingdom of Christ.

10 [i]Hearken, O daughter, and consider, and incline thine ear: forget also thine own people and thy fathers house. 11 So shall the King have pleasure in thy beauty: for he is thy Lord, and reverence thou him.

It is evident from this that the new bride is from a far away country, and hence she is counseled not to morn for the absence of her Royal Family, but rather to turn her attentions to her new husband, who is her Lord, and that she must "reverence him". According to what is stated, it is obvious that the Great King is in love with her, that he is attracted to her, and that He is intent in having "pleasure in her beauty". This will be offensive to most Christians, because they do not believe that Jesus is a sexual being.

We know that Christ was a man, and we know that he had all the parts that normally belong to the anatomy of a man, for according to the New Testament Jesus was circumcised when he was eight days old (Luke 2:21). Yet all this notwithstanding, God forbid that he should ever be married and

come forth like a man or have sex, for according to the prudish attitudes and culture of the Roman Catholic/Protestant world, such things are not holy. Yet this attitude and culture is not to be found in the Bible. Indeed, it is for this cultural idea that the Virgin Mary must be and remain a Virgin throughout all time and eternity. Hence not only was the Virgin Mary a Virgin before she became Pregnant with the Divine Son of the Father, but of necessity she must remain as such for ever and ever, and this too, in spite of the fact that the New Testament tells us that Mary had other children, who were the brothers and sisters of Jesus, among whom was the apostle James.

13 The Kings daughter is all glorious [l]within: her clothing is of embroidered gold.
14 She shall be brought unto the King in raiment of needle work: the virgins that follow after her, & her companions shall be brought unto thee.

This passage tells of the Bride being given to the King. Not only so, but it also informs us that the "virgins" and "companions" that follow her are also given to the King. Indeed, in keeping with context, it is obvious that the "virgins" and "companions" that follow the bride are understood to be the "honourable wives" of the great King, who are first mentioned in verse 9. In continuing the next passage states that:

15 With joy and gladness shall they be brought, and shall enter into the Kings palace.

This passage tells of the Joy and Happiness of the Brides as they are led to meet their Royal husband. To be sure there is something different here from that which is experienced in western culture — for even though it is a **PLURAL WEDDING**, and even though there are **MANY WIVES**, still they are all happy and filled with joy and rejoicing in anticipation of their marriage. After relating their joyfulness, the verse that follows makes promises regarding the children and offspring which the wives of the Great King will bear in the future:

16 Instead of thy **FATHERS** shall thy [m]children be: thou shalt make them princes [n]through all the earth.

As translated above, this passage is an address to the company of "wives" that are being brought to the King, just as it is stated in the preceding verse. There are many wives, and each wife has a different father, and hence collectively, these wives have many "fathers" just as the translation is rendered in the above passage. The word "fathers" then, constitutes one more statement, that the 45th psalm is about Plural Marriage.

Again be it remembered that according to verse 9 many of these wives are of Royal descent, for they are the daughters of kings. In keeping with

this, this passage goes on to state that the wives of the Great King will have children, and that ultimately these sons of Christ will become princes who will replace their kingly grandfathers, and be placed on thrones around the world — hence the statement as it is rendered in the above verse:

Instead of thy fathers shall thy [m] children be: thou shalt make them princes [n] through all the earth."

The final verse reads as follows:

17 I will make thy [o] Name to be remembered through all generations : therefore shall the people give thanks unto thee worlds without end.

The footnote to this verse correctly states that this passage "must only be referred to Christ and not to Solomon." To be sure this is the case, but as we have already seen, it is equally true of the whole 45th Psalm.

What follows is a new and more direct text of the 45th Psalm. It was produced in much the same way as the ***King James Version***, by making a careful comparison with many different English translations of the Bible, both old and modern, with an examination of the Hebrew in some of the more controversial passages:

For the director of music.
To the tune of "Lilies."
A Royal Wedding Song [for the King of all Kings]

¶1 My heart is overflowing with a noble theme: My tongue is like the pen of a skillful writer as I recite my composition to the King.

¶2 Thou art the fairest of all the sons of Adam: a river of Grace continually flows from Thy lips, for Elyon hath blessed and inspired Thee forever. 3 Gird Thy sword upon Thy thigh, O Mighty One. Array Thyself in all the splendor of state. 4 In Thy majesty ride forth victoriously in the cause of Truth, and in defense of that which is Right; 5 Stretch Thy bowstring tight, and lend terror to Thy right hand. Thine arrows are sharp in the heart of Thine enemies; the nations fall under Thee and Thy foes lose heart.

¶6 Thy Throne O Yahweh is from of Old, from the beginning of the World and Without End to Everlasting. The Royal Scepter of Thy Kingdom is a Scepter of Honour. 7 Thou Lovest Righteousness and Hatest Wickedness: because of this Yahweh, El Elyon hath Chosen and Anointed Thee, and Exalted Thee High above Thy Brethren in the Divine Council of His Children.

¶8 Thy Robes are all perfumed with myrrh and aloes and cassia. From out of the grand ivory palace, music from harps makes Thy heart glad. 9 King's daughters are among Thy honourable wives: the royal consort at Thy right hand is Thy new bride; she is dressed in diverse colors and adorned in gold from Ophir.

¶10: O bride of the King, consider, and listen carefully to me; forget thine own folk in thy homeland, and thy father's house far away; 11 Thy Royal husband delights in thy beauty; He is thy Lord and thy God, therefore worship thou Him. * * * *

¶13 Thy royal bride, my King, is all glorious within her chamber: she is wearing pearls and her wedding gown is embroidered and threaded with spun gold. 14 She shall be brought in unto Thee in robes of many colors; after her, the other brides and her companions that follow her shall also be brought in unto Thee. 15 With Gladness and Rejoicing shall they be brought in; they shall enter into the Bridle Chamber of Thy Temple. 16 Instead of their fathers *(i.e. the Royal fathers of the Brides)* shall be their sons, whom Ye shall establish as kings and princes in all the earth. 17 O Yahweh Thy name shall be remembered in all generations: therefore shall the peoples praise Thee forever and ever. (Psalms 45:1–17)

We will conclude this study with a parallel comparison between different translations of verses 9, 14, 15, 16. Once again, with regard to the translation of the Bible, as of the 1500s and 1600s, the great study was to produce an accurate English translation. However, once having arrived at a good translation, in so far as it was then possible, the next great study became the art of explaining away that which could not fit into the Catholic/Protestant mind. In other words, from then until now, the scholars have had 500 years in the practice of sophistry, in an effort to learn how to explain away that part of the Bible which they can not accept. But better than this, **HOW MUCH EASIER TO PRODUCE A NEW TRANSLATION**, *wherein the problems can be* **EFFACED** *and* **OBSCURED**. With this, let us return to the 9th verse of the new text and compare it with some of the newer translations:

9 King's daughters are among Thy honourable wives: the royal consort at Thy right hand is Thy new bride; she is dressed in diverse colors and adorned in gold from Ophir.

Again, the ***H****oly Bible, The New Living Translation* states:

Kings' daughters are among your concubines. At your right side stands the queen, wearing jewelry of finest gold from Ophir!

The New English Bible translates:

A princess takes her place among the noblest of your women, a royal lady at your side in gold of Ophir.

In this translation direct reference to "kings daughters" is omitted. However the new bride at his right is referred to as a "princess", which is to say, "a kings daughter" in the singular. In continuing it further states that this 'princess takes her place among the noblest of the King's women'. In other words, since the others of the kings "women" are of "nobility", obviously they are also "kings daughters". Even though this translation does not explicitly say so, yet it is apparent from context that these 'noble women' are "wives". Hence, in the above we have a soft acknowledgement that the Great King is Plurally Married.

Again, consider the *Holy Bible, English Standard Version:*

daughters of kings are among your ladies of honor; at your right hand stands the queen in gold of Ophir.

The first question which comes to mind is, what are the King's "ladies of honor", and for what are they being "honoured". In this translation we are told that the daughters of kings are "ladies of honor", but we are not informed for what they are being honored. Indeed, being "ladies of honor" does not really equate with being "thy honourable wives", or "thy honourable women". Not only so but being "honourable" is different from being "honored". This then is an obscuring of the text. Again, how do we define the term "lady"? It is easy to understand what "thy honourable wives", or "thy honourable women" are, but what are "ladies of honor"? According to the *Oxford English Dictionary*, a "Lady" can be understood to be any one of many different things:

As a designation for a woman or girl. A mistress in relation to servants; the female head of a household. A woman to whom obedience or feudal homage is due: the femine designation corresponding to lord. Now, the equivalent of gentleman, freq. as a more courteous synonym for 'woman' "

But this is not all that a "Lady' might be, for according to the same dictionary, a "Lady' can also be "a wife or consort" or "the wife or consort of a Lord", or "a female companion or lover". According to this then, it is obvious that the translators want for the reader to decide for themselves just exactly what the above passage means.

Again, *J. P. Green's Literal Translation* reads:

King's daughters *are* among Your precious ones; the queen stands at Your right hand in gold of Ophir.

The Hebrew allows for the translation of "honourable women" as "precious ones", or "treasures". Though it is softened, this passage still communicates the message of "possession", and "endearment" and hence "family" as in the case of "wives".

The *New World Translation* reads:

The daughters of kings are among your precious women. The queenly consort has taken her stand at your right hand in gold of Ophir.

Though it is softened, we are given to understand that the "kings daughters" are the "precious women" of the Great King — in other words "wives".

The Complete Jewish Bible reads:

Daughters of kings are among your favorites; at your right stands the queen in gold from Ofir.

Again though it is softened, the obvious meaning here is that 'Daughters of kings are among your favorite wives'. According to this then, not only does the Great King have "Plural Wives", but he also has "favorites". In this case then, the word "favorites" was chosen by the translators as an alternate, in place of the words "honorable women", or "honorable wives".

The New American Standard Bible reads:

> Kings' daughters are among Your noble ladies; At Your right hand stands the queen in gold from Ophir.

Though this translation is softened, yet it still acknowledges possession in the word "Your", hence "Your noble ladies" constitute the "wives" of the Great King.

The Complete Bible An American Translation . . . [by] Edgar J. Goodspeed (1923) reads:

> Kings' daughters are among your treasures; A princess stands at your right hand with gold from Ophir.

Again, though softened, "your treasures" shows "endearment" and "possession" and hence "wives". However it might be understood that they are "treasures" because they have "gold from Ophir", which is possessed by the "princess' at his right hand. The context of the "gold" is not stated in this translation, though in both the Hebrew and the Greek it is equated with the beautiful "wedding gown" and "jewelry" of the Bride.

The *New International Version* reads:

> Daughters of kings are among your honored women; at your right hand is the royal bride in gold of Ophir.

Again, "your honored women" is a softening of "thy honourable women", or "thy honorable wives", nevertheless possession is still declared, and hence "your honored wives". Yet it might be stated that, "your honored women" does not necessarily equate with "thy honorable women", for it is better to be "honorable" than it is to be "honored".

The Message : The Bible in Contemporary Language states:

> Kings' daughters are maids in your court, the Bride glittering with golden jewelry.

This passage is obscured, for it is difficult to equate the "maids in your court" with the "wives" or "women" of the King. Indeed, according to the context of this translation, perhaps these "maids" are "servant girls".

The Holy Bible Contemporary English Version reads:

> Daughters of kings are here, and your bride stands at your right side, wearing a wedding gown trimmed with pure gold.

Again, this rendering is obscured, for even though it acknowledges that the "Daughters of kings are here", still it does not say why they are "here". The reason for this is because the translators elected to omit the words which declare possession, hence the relationship between the King and the "daughters of kings" is not explained.

A New Translation of the Bible . . . [by] James Moffatt states:

Kings' daughters in their jewels move to meet you, and on your right your queen wears gold of Ophir.

Again, this passage is obscured, because nothing is said to establish the relationship between the "kings' daughters" and the "King". We know that "king's daughters" are there, and that they 'move to meet the King', but we do not know why. Again this is because, the translators elected to omit the words that inform the reader that the "kings daughters" were the "honorable women" or "Honourable Wives" of the King.

The New American Bible translates:

The daughters of kings come to meet you; the queen takes her place at your right hand in gold of Ophir.

Again this passage is obscured, because the translators elected to omit the words that inform the reader that the "daughters of kings" were the "honorable women", or the "honorable wives" of the King.

The *Holy Bible: Easy-to-Read Version* states:

The bridesmaids are the daughters of kings. Your bride stands at your right side, wearing a crown of pure gold.

Again this translation is obscured, because in our culture bridesmaids do not become the "women" or the "wives" of the groom. Not only so, but in many cases a bridesmaid is a married woman.

Perhaps of all the different translations to be considered, the most interesting cover-up is that which is found in the ***New Jerusalem Bible.*** The ***New Jerusalem Bible*** is one of the most scholarly of the newer translations. The work is done by Catholic scholars, in an ongoing effort that continues to be updated. Nevertheless, scholarship be damned, it is evident that these scholars still struggle with the politics of their prejudice, where it concerns matters that pertain to Plural Marriage.

The ***New Jerusalem Bible*** translates:

in your retinue are daughters of kings, the consort at your right hand in gold of Ophir.

So what is a "retinue"? The Oxford Dictionary defines "retinue" as follows:

1 The fact of being in a person's service *[(I suppose it is fair to say that a wife is in the service of her husband)]*; a relationship of service or dependency *[(It is accurate to*

say that a "wife" is in a relationship of "dependency" with her husband)]. 2 A number or body of people in the service of or accompanying someone *[(This is an accurate description of the "kings daughters".)]*, esp. an important person; a train, a suite; the members of such a body collectively. *[(Again, this is a fair description of the virgin princesses that followed the new bride.)]*

This is the kind of professional expertise that we can expect after 500 years of studied Sophistry!

Let us now pass on to the 14th verse. The new text reads as follows:

14 She shall be brought in unto Thee in robes of many colors; after her, the other brides and her companions that follow her shall also be brought in unto Thee.

The idea to be conveyed in this passage is that not only is the bride referred to in verse 9, given to the King to be his wife, but so also are the virgins and companions that follow her. In other words, this is a "Polygamous Wedding". This is acknowledged in most of the old translations, including the ***King James Version***, though some of the more modern translations have elected to obscure the text.

Consider the following:

The Septuagint (translation 300 - 200 BC): robed as she is in golden fringed garments, in embroidered clothing: virgins shall be brought to the king after her: her fellows shall be brought to thee.

Wycliffe Bible (1395): she is clothed about with diversities. Virgins shall be brought to the king after her; her neighbors shall be brought to thee.

Miles Coverdale Bible (1535): She shall be brought unto the king in raiment of needle work, and maidens after her; such as be next [to] her shall be brought unto the[e].

The Great Bible <Translation by Miles Coverdale> (1539) She shall be brought unto the king in raiment of needle work: the virgins that be her fellows shall beare her company, and shall be brought unto thee.

Geneva Bible (1560): She shall be brought unto the King in raiment of needle work: the virgins that follow after, and her companions shall be brought unto thee.

Bishop's Bible (**1568**): She shall be brought unto the king in raiment of needle work: the virgins that follow her and her company shall be brought unto thee.

Douay-Rheims Bible (1610): Clothed round about with varieties. After her shall virgins be brought to the king: her neighbours shall be brought to thee.

King James Version (1611): She shall be brought unto the king in raiment of needlework: the virgins her companions that follow her shall be brought unto thee.

We can see from these older translations that the message is consistently the same, namely that not only is the Bride brought to the King, but in like

manner, so also are the Virgins and Companions that follow her. However, in some of the newer translations the text has been altered so as to obscure this fact. Let us consider some of these:

Revised Standard Version: in many-colored robes she is led to the king, with her virgin companions, her escort, in her train.

New Revised Standard Version: in many-colored robes she is led to the king; behind her the virgins, her companions follow.

Holy Bible English Standard Version: In many-colored robes she is led to the king, with her virgin companions following behind her.

These translations have been obscured, for the Hebrew words that tell of the "virgins" being brought in and given to the King, in common with the bride, have been silently omitted.

Amplified Bible: She shall be brought to the King in raiment of needlework; with the virgins, her companions that follow her, **she** shall be brought to You.

In this translation the word "she" is added to the last phrase, in order to alter the meaning of the text. In the original Hebrew it is clearly stated that both the bride and the "virgins" that follow her, are being brought in unto the King. In other words, in order to be faithful to the Hebrew, rather than saying "she", it would be necessary for the text to state that "they" (i.e. both the virgins and the bride), were being brought in unto the King.

Holy Bible, the New Living Translation: In her beautiful robes, she is led to the king, accompanied by her bridesmaids.

Holy Bible: Easy-to-Read Version: The Bride in her beautiful clothes, is led to the king, her bridesmaids following behind her.

Holy Bible Contemporary English Version: Wearing the finest garments, she is brought to you, followed by her young friends, the bridesmaids.

In these translations the word "bridesmaids" is used to replace the word "virgins", while at the same time the words which tell of the "Bridesmaids" being brought to the king, just as is the bride, are softened or "silently removed". Again in referring to the "Virgins" as "Bridesmaids" the context is changed, for in our culture "bridesmaids" do not get married to the groom. Not only so, but a Bridesmaid might be a married woman. Yet this notwithstanding, there is another translation which suggests that perhaps this is not always the case. Consider the following:

New Century Version: In her beautiful clothes she is brought to the king. Her bridesmaids follow behind her, and they are also brought to him.

In this translation, the words which were silently omitted in the three former translations are included — the passage is greatly softened by the word "bridesmaids", yet it is still acknowledge that "they (i.e. the Bridesmaids) are also brought to the King.'

In the Hebrew, the word which the King James Version translates into "virgins", can be understood in different ways. One definition is simply "brides". Another is for a "virgin" to separate from her "Privacy" such as in the case of "marriage" whereby she gives herself to a man and gives up her "virginity". All of this fits in perfectly with the context of the above passage, namely that of a "Polygamous Wedding". There is the "bride" and then there are the other "virgin brides" who are about to be joined in marriage to the Great King. According to the Hebrew then, verse 14 would be accurately translated just as it is stated in the new text:

14 She shall be brought in unto Thee in robes of many colors; after her, the other brides and her companions that follow her shall also be brought in unto Thee.

Again consider the following:

James Moffatt Translation: she is led to the king in coloured robes, with the maidens of her train.

The Message: The Bible in Contemporary Language: All her dresses and robes are woven with gold. She is led to the king, followed by her virgin companions.

Complete Jewish Bible: In brocade, she will be led to the king, to you, with the virgins in her retinue.

Here again in these translations, the Hebrew words which state that the "maidens" or "virgins" are brought in unto the King are silently omitted, all of which leads to the conclusion, that they are not "brides", but rather "bridesmaids".

Again, consider the following:

The Bible in Basic English: She will come before the king in robes of needlework; the virgins in her train will come before you.

New Jerusalem Bible: Clothed in brocade, the king's daughter is led within to the king with the maidens of her retinue; her companions are brought to **her**.

Here again we see the word "retinue" come up, as an obvious reference to the "king's daughters", just as the same translation did in verse 9. Again, it will be noticed that the same translation states that "the maidens of her retinue; her companions are brought to **her**" — which is to say that the "maidens" are being led to the new bride, rather than being led to the "king". However this contradicts its own translation, for earlier in the text of the same verse it states that: "the king's daughter is led within to the king with the maidens of her retinue".

According to this then, and in keeping with the Hebrew, "the kings daughter", together with the "maidens of her retinue" are already joined together in a party, and together they are being led to the "King". In fact this is precisely what the passage states. Not only so, but it is also what is stated in the verse that follows. Since the "maidens" are already joined in company with the "kings daughter", it is obvious that they are not being led to "her", but rather, as the same verse states, the whole party of them are together, as they are being "led to the king".

Again, this demonstrates the great lengths to which some translators are willing to go, in order to avoid problems with their cultural mind-set. Most obviously the context of this Psalm is the Celebration of a Great Polygamous Wedding for the Millennial King, who is Christ the Lord and the Saviour of the world. Nevertheless, for those of another culture and mind-set, this thought may be impossible to bear.

Let us consider some of the other newer translations which have followed a more honest path:

New King James Version: She shall be brought to the King in robes of many colors; The virgins, her companions who follow her, shall be brought to You.

New World Translation of the Holy Scriptures: In woven apparel she will be brought to the king. The virgins in her train as her companions are being brought in to you.

American Standard Version: She shall be led unto the king in broidered work: The virgins her companions that follow her Shall be brought unto thee

New American Standard Bible: She will be led to the King in embroidered work; The virgins, her companions who follow her, Will be brought to You.

New International Version: In embroidered garments she is led to the king; her virgin companions follow her and are brought to you.

Holman Christian Standard Bible: In colorful garments she is led to the king; after her, the virgins, her companions, are brought to you.

Holy Bible, English Revised Version: She shall be led unto the king in broidered work: the virgins her companions that follow her shall be brought unto thee.

New Life Bible: She will be led to the King in clothes sewed for beauty. The young women who have never had men are her friends. They follow her and will be brought to You.

J. B. Rotherham Emphasized Bible: In embroidered raiment, shall she be brought unto the king — The virgins that follow her, her companions, are to be conducted unto thee:

God's Word Translation: Wearing a colorful gown, she is brought to the king. Her bridesmaids follow her. They will be brought to you.

World English Bible: She shall be led to the king in embroidered work. The virgins, her companions who follow her, shall be brought to you.

The Darby Translation: She shall be brought unto the king in raiment of embroidery; the virgins behind her, her companions, shall be brought **in** unto thee:

Young's Literal Translation: In divers colours she is brought to the king, Virgins — after her — her companions, Are brought to thee.

J. P. Green's Literal Translation: She shall be led to the King in embroidered work; her companions, the virgins, shall be brought to You after her.

Verse 15 of the new text reads as follows:

15 With Gladness and Rejoicing shall they be brought in; they shall enter into the Bridle Chamber of Thy Temple.

Here again it will be noticed that the "kings daughter" and the "virgin brides" are portrayed as being together, and that they go forth with "Gladness and Rejoicing" to meet the King on their Wedding day.

Again it will be noticed that the above passage states that "they shall enter into the Bridle Chamber of Thy Temple." In most translations the text is rendered as "the kings palace". Nevertheless there are a few that translate the text as "Temple", and according to the Lexicon, the Hebrew can be correctly translated either way. The following are some of the translations that give the text as "Temple".

Septuagint: They shall be brought with gladness and exultation : they shall be led into the king's temple.

The Douay-Rheims Bible: They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

The Bible In Basic English: With joy and rapture will they come; they will go into the king's house.

The Wycliffe Bible *(1395):* They shall be brought in gladness and full out joying; they shall be brought in to the temple of the king.

It will be noticed that the last 3 translations are all based upon the Septuagint which proceeded them.

Let us now consider the 16th verse of the new text:

16 Instead of their fathers *(i.e. the Royal fathers of the Brides)* shall be their sons, whom Ye shall establish as kings and princes in all the earth.

From the context it is self-evident that "the daughters of kings", have "kings for fathers", and that these "fathers" were already "kings" all over the earth before their "princess daughters" married the King of all kings. This would

indicate that these "kings" were "Gentiles". Yet as history has demonstrated, this in itself does not prove that they are not "Christians". Indeed, a thousand years after this psalm was written, Christianity was spreading all over the globe.

In keeping with the above, it is self-evident from the context of this passage that "the bride" and the "virgin brides" are addressed collectively, rather than singularly in this passage. The brides are being led to the King's Temple in a group. They are rejoicing as they go in anticipation of entering into Holy Matrimony with Christ their Lord, who is King of all kings. These "brides" are "kings daughters", just as it states in verse 9 — they come from different royal families all around the world, and they each have a different "father". Inasmuch as there is more than one "bride", there is more than one "father", and hence the reference to "fathers" in the "plural", as it is rendered in the above passage. Were this passage to be a reference to the "kings daughter", or only one bride, it would be "father" in the "singular", rather than the "plural". Hence once again, it is born out that the 45th Psalm is celebrating a "Polygamous Wedding".

In this passage the "brides" are promised that through their marriage, they will bear sons to the Great King, and that ultimately their sons will supplant or supersede "their royal fathers". Inasmuch as the "bride" and the "virgin brides" married the Great King, who is "Christ the Lord", and the "King of all kings", their children will be the Sons and Daughters of the Christ — and in keeping with their Royal Heritage, when of age, their Divine Father will enthrone His Sons, and He will establish them in power, insomuch that they will reign and rule as Patriarchs, Priests and Kings "over all the Earth". (Rev 1:5–6)

What we have then, in this passage, is a Prophecy, that during the Millennium Christ the Lord will have many wives, and that through them he will beget many sons and daughters, by whom he will establish a Royal Christian Dynasty on Earth. This Dynasty will be composed of the progeny of Christ, and as this passage states, they shall reign as kings and princes over "all this world." In view of this, it becomes evident that during the Millennium the Great King will populate the whole earth with his own children, just as His Divine Father did in the beginning.

Not only so, but according to the promises, these children will constitute the Resurrection of his disciples from the past, whom he will raise from the dead, and who will be born again on the earth as the veritable children of Jesus the Christ. It will be at this time, when, in the most literal sense of the word, the children of Christ will "Inherit the Earth".

For the most part the old translations rendered this passage correctly, however, after becoming aware of its content, and upon realizing that it

prophesied of the Christ being *plurally married* with a numerous Posterity — after 500 years in the study of Sophistry, many of the newer translations began to change the translation and thereby to obscure the text.

In the old translations, this passage is directed towards the brides collectively, along with their "fathers", and their future "Sons". However, in an attempt to obscure the passage, many of the newer translations have addressed this passage towards the "bride" in the singular, together with her "ancestors". Either this or they attribute it to the Great King and his "ancestors", rather than the "fathers" of the brides. Through this manipulation, the plurality of wives as it is portrayed in this verse is effectively done away with. Let us commence this investigation with an examination of the earlier English translations:

Septuagint** (300–200):* Instead of thy ***fathers, children are born to thee: thou shalt make them princes over all the earth.

The Wycliffe Bible** (1395):* Sons be born to thee, for thy ***fathers; thou shalt ordain them princes on all earth.

Miles Coverdale Bible** (1535):* Instead of thy ***fathers thou hast gotten children, whom thou shalt make princes in all lands.

The Geneva Bible** (1560):* Instead of thy ***fathers shall thy children be: thou shalt make them princes through all the earth.

The Bishop's Bible** (1568):* Instead of thy ***fathers, thou shalt have children: whom thou mayest make princes in all lands.

The Douay-Rheims Bible** (1910):* Instead of thy ***fathers, sons are born to thee: thou shalt make them princes over all the earth.

King James Version** (1611):* Instead of thy ***fathers shall be thy children, whom thou mayest make princes in all the earth.

We see from the above, that the pattern is consistent. The brides left their home land far away (verse 10), and became the wives of the Great King. Through the fruit of their Union, they will bear Sons unto Jesus the Christ, who is their LORD, their King and their God (verse 11)— and these Sons will be exalted by Christ their Father, to sit upon thrones, and to Rule and Reign as Patriarchs, Priests and Kings, over "all the Earth". In keeping with the older translations, the wording of most of the newer versions would agree with this understanding. Let us consider a few of them:

The American Standard Version: Instead of thy ***fathers*** [i.e. the fathers of the brides] shall be thy children [i.e. the children of the brides & Jesus], Whom thou [i.e. Christ the Messiah] shalt make princes in all the earth.

The New American Standard Bible: In place of your ***fathers*** [i.e. the fathers of the brides] will be your sons [i.e. the Sons of the Brides & Jesus]; You shall make them princes in all the earth.

J. P. Green's Literal Translation: Your sons shall be in the place of your ***fathers;*** You will make them for rulers in all the earth.

New International Version: Your sons will take the place of your ***fathers;*** you will make them princes throughout the land.

Holy Bible, English Revised Version: Instead of thy ***fathers*** shall be thy children, whom thou shalt make princes in all the earth.

Holy Bible, English Standard Version: In place of your ***fathers*** shall be your sons; you will make them princes in all the earth.

New Century Version: You will have sons to replace your ***fathers***. You will make them rulers through all the land.

The Revised Standard Version: Instead of your ***fathers*** shall be your sons; you will make them princes in all the earth.

JPS Old Testament *(1917):* Instead of thy ***fathers*** shall be thy sons, whom thou shalt make princes in all the land.

Peshitta — Lamsa Translation: Instead of your ***fathers*** shall be your sons; you shall make them princes in all the earth,

World English Bible: Your sons will take the place of your ***fathers***. You shall make them princes in all the earth.

The Bible In Basic English: Your children will take the place of your ***fathers;*** so that you may make them rulers over all the earth.

The Darby Translation: Instead of thy ***fathers*** shall be thy sons; princes shalt thou make them in all the earth.

Webster's Bible Translation: Instead of thy ***fathers*** shall be thy children, whom thou mayest make princes in all the earth.

Young's Literal Translation: Instead of thy ***fathers*** are thy sons, Thou dost appoint them for princes in all the earth.

The Complete Bible An American Translation *. . . Edgar J. Goodspeed (1923):* Instead of your ***fathers*** shall be your sons; You shall make them princes throughout the land.

The J. B. Rotherham Emphasized Bible: Instead of thy ***fathers,*** be thy sons, Thou shalt make them rulers in all the earth.

Hebrew Names Version of World English Bible: Your sons will take the place of your ***fathers.*** You shall make them princes in all the eretz.

As already pointed out, some of the newer translations have obscured the text of this passage. Consider for example the following:

A New Translation of the Bible** . . . James Moffatt:* Your sons shall step into your ***fathers' [Notice the "s" with an apostrophe "'". In other words, while the spelling is the same, the word "fathers" is converted to "possessive singular" rather than "plural".] place, and rise to be princes over all the land.

GOD'S WORD Translation: Your sons will take the place of ***your father***. You will make them princes over the whole earth.

New World Translation: In place of your ***forefathers*** there will come to be your sons, Whom you will appoint as princes in all the earth.

The Complete Jewish Bible: You will have sons to succeed your ***ancestors;*** you will make them princes in all the land.

The New Jerusalem Bible: Instead of your ***ancestors*** you will have sons; you will make them rulers over the whole world.

Holman Christian Standard Bible: Your sons will succeed your ***ancestors;*** you will make them princes throughout the land.

The Message: The Bible in Contemporary Language: Set your mind now on sons — don't dote on father and grandfather. You'll set your sons up as princes all over the earth.

In these translations, they have exchanged the word "fathers" as in the "fathers of the brides" into "ancestors", as in the "father and grandfather" of only one "bride". Through this subterfuge, the plural "fathers" is explained away in terms that can fit with "monogamy". In other words, while it is true that one wife can have only one father, yet she can have many "fathers" if they are understood to be "ancestors", as in father, grandfather and great grandfather etc. Yet this interpretation is out of context with the passage in which it is couched. Indeed, the "brides" are told that instead of their "fathers" shall be their "sons". These "fathers" are alive. They are not dead "ancestors". On the contrary they are living kings who were spared from the destruction of the Anti-Christ, and who yet rule over different nations of the earth. These living kings, are going to be supplanted or succeeded by their grandsons, who will be the Sons of the Great Millennial King, who is Yahweh the Christ. Hence, as it is translated in the *New International Version:*

Your sons will take the place of your fathers; you will make them princes throughout the land.

Aside from this, there is also another angle of subterfuge that other translators have taken, wherein they have addressed the whole of the verse to the King. Consider for example the following:

Holy Bible: Easy-to-Read Version: {King,} your sons will rule after you. You will make them rulers throughout the land.

According to this translation, the "King" who is the Resurrected Christ, is one day going to get old and die. But before he does, he will appoint his sons to take his place, that they might "rule after him". This is a complete contradiction to the whole Millennial Prophecy, to say nothing of this psalm. Indeed, according to Prophecy, the Great Millennial King is not going to get old, nor is he going to retire — nor will he be succeeded by his sons. On the contrary, Jesus the Christ will reign as King of Kings over "all the Earth", and his sons will rule under him as his agents, in different parts of the world. Again, it will be just as this verse states:

Your sons will take the place of your fathers [i.e. the fathers of the brides]; you will make them princes throughout the land.

And how long will this kingdom last. According to what is stated in verse 6, the Kingdom of Christ will last forever. It will be just as it is stated in the King James Version:

Thy throne, O God, is for ever and ever (Psa 45:6)

Again, let us consider the Prophecy of Daniel:

I saw in the night visions, and, behold, one like the Son Of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him [i.e. the Son of Man] **Dominion, and Glory**, and **a Kingdom**, that all people, nations, and languages, should serve him (Rev 11:15): his dominion is *an everlasting dominion,* which shall not pass away, and **His Kingdom that which Shall Not Be Destroyed**. (Dan 7:9–14)

Another angle which other translators have taken, is to put the whole passage on the Great King, without reference to his wives, or their "fathers". Consider the following:

The New Revised Standard Version: In the place of ***ancestors you,*** **O king**, shall have sons; you will make them princes in all the earth.

At this point we need to ask, who are the ancestors of the Great Millennial King! The Millennial King is Christ the Lord — he is the Son of God and his Great ***ancestor*** is **God the Father**! Hence according to this translation, during the Millennium, Jesus the Christ will supplant God the Father by appointing his sons in his stead!

Again, other translations have obscured this passage by capitalizing all the pronouns, without regard to context. By means of this subtle maneuver, they remove all reference to the "brides of Christ" and their "fathers", and place the whole context of the "fathers" upon the "ancestors" of the King. Consider the following:

The New King James Version: Instead of Your fathers shall be Your sons, Whom You shall make princes in all the earth.

New Life Bible: Instead of Your fathers, it will be Your sons whom You will make rulers over all the earth.

The Amplified Bible: Instead of Your fathers shall be Your sons, whom You will make princes in all the land.

By capitalizing the pronouns, in the manner it is done above, all reference to the brides of Christ and their "fathers" is removed, and transferred instead to the "ancestors" of Christ, and that too in a manner which is hardly faithful to the text. With the capitalizing of pronouns, as rendered above, the reader is given to under this passage in the following manner:

'Instead of Jesus' fathers, shall be his sons, whom Jesus shall make princes in all the earth.'

It has already been pointed out that God the Father is the Father of Jesus, and most surely, God the Father will not be supplanted by the Millennial sons of Christ. So what possibly could these translators have had in mind? Perhaps their only intent was to obscure the text, without any clear idea as to what it means. But then again, perhaps they intended to convey the idea that it refers to Jesus' mortal fathers, via his mother Mary. This would absolve the problems of Plural Marriage, and notwithstanding other problems, it would explain the text in terms which were more friendly. Nevertheless, this apparent fix does not work, for as of the time of the Millennium, all Jesus' "ancestors" will have long since passed away — hence it would not be possible for them to be supplanted by the Millennial Sons of Christ. Not only so, but these Gentile kings are not Israelite kings, therefore it is not possible for them to be the ancestors of Jesus through Mary. Once again, in order to understand this passage, we need to remember that the kings who are superseded by the sons of Jesus, will be alive and living on the earth at the time of the Millennium.

In closing this argument, to be sure the 45th Psalm has been obscured — and this too not only by its translators, but also by its copyists. The problem stems from the fact that it constitutes a Millennial Prophecy about the Messiah, and of a day when the Christ will have many wives, through whom He will sire Princes and Kings who will reign over all the Earth.

For this reason many refuse to believe that this Psalm is about Jesus. Yet this does not deny what the Old Testament declares — and not only the Old Testament, but the New Testament as well. Indeed, the book of Hebrews declares in unmistakable language, that the 45th psalm is a Messianic Prophecy about the Christ. Consider the following:

BUT UNTO THE SON HE SAITH, ***Thy throne, O God, is for ever and ever:*** a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated

iniquity; ***therefore God, even thy God***, hath anointed thee with the oil of gladness above thy fellows. (Heb 1:8–9)

For those who accept the authority of the New Testament, the argument as to whether or not the 45th Psalm is about the Christ ends with what is stated above. Not only so, but bear in mind that when the Resurrected Christ appeared to his disciples he declared to them that all the Prophecies which were written concerning him in the Psalms would be fulfilled:

And he said unto them, These are the words which I spake unto you, while I was yet with you, **that all things must be fulfilled**, *which were written . . .* ***in the Psalms, concerning me.*** (Luke 24:44)

The passage from Hebrews affirms that the 45th Psalm is about "the Son of God". But as we have seen, even without this affirmation, it is self-evident from the context, that this is the case.

Isaiah Chapter 4

We have learned that with the advent of the Millennium and the Second Coming, Christ will be a Polygamist with many wives. In keeping with this, we need to remember that Jesus is our great **Role Model** and **Prototype** — and that he is the **Pattern** upon which his disciples are expected to base their lives. Bearing this in mind, we must come to the conclusion that Jesus intended for his disciples to be "**Plurally Married**" ***like himself*** — all of which brings us to yet another Millennial Prophecy, wherein it is foretold that Jesus' disciples would be ***plurally married***. This Prophecy is found in the 4th chapter of Isaiah:

¶ And in that day **Seven Women Shall Take Hold of One Man**, saying, We will eat our own bread, and wear our own apparel: ***only let us be called by thy name, to take away our reproach.*** (Isaiah 4:1)

In unmistakable language, this passage declares that the day will come when *Seven Women Will Take Hold of One Man*, saying that they will support and provide for themselves, if only he will marry them and "take away their reproach". And what is this "reproach"? This is their "shame", among other things, because they are unmarried and without children or family.

So what could happen that would make women of our modern day, to be so humble as to accept Plural Marriage with a man who had "Seven Wives".

In the case of this passage, a clear understanding is obscured by a bad chapter break. Indeed, the very beginning of the Prophecy, as it commences in chapter 4 *(i.e. "And in that day"),* is an allusion to the verses that precede, it in chapter 3:

¶ As for my people, ***children are their oppressors,*** and **WOMEN RULE OVER THEM**. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. . . . .

¶ Moreover Yahweh saith, **BECAUSE THE DAUGHTERS OF ZION ARE HAUGHTY**, and walk with ***stretched forth necks and wanton eyes,*** walking and mincing as they go, and making a tinkling with their feet: Therefore Yahweh will smite with a scab the crown of the head of the daughters of Zion, and Yahweh will discover their secret parts. In that day Yahweh will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, The chains, and the bracelets, and the mufflers, The bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, The rings, and nose jewels, The changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, The glasses, and the fine linen, and the hoods, and the vails. *And it shall come to pass,* that ***instead of sweet smell*** **THERE SHALL BE STINK**; and instead of a girdle a rent; and *instead of well set hair* ***baldness;*** and instead of a stomacher a girding of sackcloth; *and* ***burning instead of beauty.*** **THY MEN SHALL FALL BY THE SWORD**, and ***thy mighty in the war.*** And her gates shall lament and mourn; ***and she*** **BEING DESOLATE** ***shall sit upon the ground.*** (Isaiah 3:12, 16–26)

According to this Prophecy, "***children are their oppressors,*** and **WOMEN RULE OVER THEM**", and those that lead the people "cause thee to err", and "destroy the way of thy paths". It would appear from this that society had turned into somewhat of a "Matriarchal Order" with ***undisciplined children*** filling the role of Oppressors. In continuing, Yahweh states that "**THE DAUGHTERS OF ZION ARE HAUGHTY**", and that they "walk with ***stretched forth necks and wanton eyes"***. It then describes their extravagance in Jewelry and clothing. But Yahweh has the cure for their arrogance. He will curse them, insomuch that ***"instead of sweet smell*** **THERE SHALL BE STINK**; and instead of a girdle a rent; and *instead of well set hair* ***baldness;*** and instead of a stomacher a girding of sackcloth; and **BURNING INSTEAD OF BEAUTY.**"

And yet with all this, Yahweh is not yet finished with them, for in continuing He states that: "**THY MEN SHALL FALL BY THE SWORD**, and ***thy mighty in the war".*** So as of this time, nearly all the menfolk are dead. Finally after all of this it states that: ***"she*** **BEING DESOLATE** ***shall sit upon the ground".*** It is through this means that Yahweh will humble the "**HAUGHTY DAUGHTERS OF ZION**". And it is after this, in the very next verse when it states:

¶ And in that day **SEVEN WOMEN SHALL TAKE HOLD OF ONE MAN**, saying, We will eat our own bread, and wear our own apparel: ***only let us be called by thy name, to take away our reproach.*** (Isaiah 4:1)

Speaking of this same time of desolation, another Prophecy from Isaiah states:

And I will punish the world for their evil, *and the wicked for their iniquity;* I will cause **THE ARROGANCY OF THE PROUD TO CEASE**, and will lay low the haughtiness of the

terrible. *I will make a man more precious than fine gold;* even a man than the golden wedge of Ophir. (Isaiah 13:11–12)

According to this, the time will come when men will be scarce. Indeed, it will be through this means, and the other Judgments as foretold above, that Yahweh will humble the "**Haughty Daughters of Zion**" — and thereby most literally **Compel Them** *to enter into the Practice of* Plural Marriage — and this too, that their "shame might be taken away", and that they might "marry" and have "children".

In continuing the afore mentioned Prophecy states:

In that day shall the branch of Yahweh be **Beautiful and Glorious**, and ***the fruit of the earth shall be excellent and comely*** for them that are escaped of Israel. (Isaiah 4:2)

In this verse we have the que for the beginning of the Millennial reign of Christ, for those that have survived the Divine Judgement, among whom are the ***Seven Women*** who married in "**Plural Marriage**" to one man. Hence, we have "Plural Marriage" in the Millennium, not only with Jesus, but also with his faithful disciples. In the next verse it states:

And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, **Shall Be Called Holy**, e*ven every one* ***that is written among the living*** in Jerusalem: (Isaiah 4:3)

In this passage we are informed that those who survive the judgments of God will be ***Polygamists,*** and that they will enter into the Millennium, and at that time they "**Shall Be Called Holy**", "even every one that is written among the living". So the Polygamists are called "Holy", and they are the people of God. It is evident from this that Yahweh has a preference for Polygamous Marriage, for **not only did He Compel His people to Enter into its Practice**, but afterwards He blessed them in it, by accepting them into His Millennial Kingdom.

In continuing this Prophecy speaks more expressly of the survivalist women who entered into Plural Marriage:

When the Lord shall have *washed away* ***the filth of the daughters of Zion*** [through the afore said judgments], and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. (Isaiah 4:4)

Again, from this we learn that through the Judgments which Yahweh has inflicted upon the "**Haughty Daughters of Zion**", they were "Purged", and that by this means the Lord has *"washed away* ***the filth of the daughters of Zion****".*

In continuing, this same Prophecy further describes the glory of the Millennial Reign of Christ:

And Yahweh will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. (Isaiah 4:5–6)

In view of the above, there can be no doubt that we are talking about the Millennium as a time when "**SEVEN WOMEN WILL TAKE HOLD OF ONE MAN**", and this too with the blessing of Yahweh. Not only so, but according to the Prophecy, as of this time these "Polygamists" ***"shall be called* HOLY**!" And all of this is to take place in the Millennium, when Christ Himself will have within his family many "kings daughters" for "wives" just as it states in the 45th psalm! Hence not only will Christ live Plural Marriage in the Millennium, but so also will other righteous men and women who are his disciples.

MARK CHAPTER 10

With this, let us proceed on to the New Testament and consider yet another passage of Scripture that has been obscured, because of what it originally stated about Plural Marriage:

¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, **OR WIFE**, OR CHILDREN, or lands, for my sake, and the gospel's, But he shall receive AN **HUNDREDFOLD** ***now in this time,*** [of] houses, and brethren, and sisters, and mothers, {**AND WIVES**} AND CHILDREN, and lands, with persecutions; and in the world to come eternal life. (Mark 10:28–30)

The words "and wives" as placed in braces, reads precisely in accordance with the original text of Mark chapter 10, verse 30. In fact verse 30 constitutes an enhanced double statement of the same thought which was expressed in the previous verse. Verse 29 states: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or WIFE, OR CHILDREN, or lands, for my sake, and the gospel's" — and then in keeping with this, verse 30 repeats the same list, *with the difference* that ***it is magnified*** by **A HUNDREDFOLD**:

There is no man that hath left house, or brethren, or sisters, or father, or mother, **OR WIFE**, OR CHILDREN, or lands, for my sake, and the gospel's, But he shall receive **AN HUNDREDFOLD** now in this time, [of] houses, and brethren, and sisters, and mothers, {**AND WIVES**} AND CHILDREN, and lands,

The thought of Jesus telling his disciples that they would have a 100 fold more "wives" presented no problem when he originally said it to his Israelite disciples, for they came from a polygamous culture. However, once the Gospel was taken to the Monogamist/Gentile culture of the Romans and

the Greeks, this scripture had to be "fixed" — consequently the words, "and wives" was removed from the double statement as given in verse 30. Yet the "hole" which is left in the "fix" of the missing text is still self-evident and apparent from the verse that precedes it. Indeed, they took out Jesus' statement that his disciples would receive a *hundredfold* **More** "Wives", but they left in the statement that they would receive ***a hundred fold*** **more** "**sons**" and "**daughters**". But how does a man receive ***a hundred fold more*** "**sons**" and "**daughters**" without first receiving ***a hundred fold more*** "**Wives**" ***to bear them!*** From this it becomes apparent that the "fix" or the "patch" which was applied to the "problem", was not quite large enough to cover the "hole"! Indeed, in order to totally "fix" the "problem", not only would it have been necessary for them to remove the reference to "wives" and "sons" and "daughters", but it would also have been necessary for them to remove the reference to "fathers and mothers" and "brothers and sisters", for they are the "in-laws". In other words it would have been necessary for them to remove the whole double statement. In fact this is precisely what was done in the 19th chapter of Matthew, where the same passage is repeated:

¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones [as Patriarchs], judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or **Wife**, or **Children**, or lands, for my name's sake, shall receive ***an hundred fold,*** and shall inherit everlasting life. (Matt 19:27–29)

It will be noticed that even though the copyists removed the whole of the double statement in the above passage, that they still left the reference to leaving "brethren" and "sisters", and "father" and "mother" and "wife" and "children", together with the promise that they would receive "a **Hundred Fold**" **More**. Consequently the affirmation of "Plural Marriage" for the faithful as found in Mark 10, is repeated again in Matthew 19.

On the 12th of July 1843, the Prophet Joseph Smith received a revelation wherein he restored the missing text in verse 30, so that it included the word "Wives" just as it did in the original. This revelation is found in verse 55 of section 132 in the Doctrine and Covenants, and reads as follows:

For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been Faithful Over a Few Things, and from henceforth I will strengthen him. . . . . and I will bless him and multiply him and give unto him an **HundredFold** ***in this world***, of fathers and mothers, brothers and sisters, houses and lands, **Wives** *and* **Children**, and crowns of eternal lives in the eternal worlds. (D&C 132:53–55)

It will be noticed that the word "wives" is restored to the text, just as it originally read in verse 30 of Mark chapter 10. Not only so, but in the Prophet's revelation, the Lord couples this with another passage in the New Testament, wherein Jesus taught that "those who are Faithful over "a Few Things", shall be made ruler over "Many things" (Matt 25:21–23). We see from this then, that in the Prophet's Revelation, the Lord equates the multiplication of the "Few Talents" into "Many Talents" with "Plural Marriage", wherein the faithful husband is given more than one wife.

For those who care to look into this matter, it will be noticed that in many of the more recent translations of the New Testament, the word "wife" as it is found today in verse 29 of the King James Translation, is removed *(NIV, RSV, NJB, TAB, NASB).* The reason for this **CHANGE** is because two ancient manuscripts of the New Testament were discovered in the Vatican library which date back to the time of the Roman Emperor Constantine and the century that followed, in the 3rd and 4th centuries A.D. Once Christianity had been taken under the "wing" of the Roman Empire, it did not take the copyists in the Roman Catholic Church long to figure out that the "Patch" for the "Fix" as it had been "administered" in verse 30, was not "Large" enough to cover the "Hole", so they enlarged the size of the "Patch" by removing the word "wife" in verse 29, which was the original cause of offence in the first place. According to these new translations then, verse 29 reads as follows:

> Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father {~~or wife~~} or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers sisters and mothers {~~and wives~~} and children and lands, with persecutions, and in the age to come eternal life. *(Revised Standard Version)*

Notwithstanding their effort to "fix" the "Problem", it will be noticed that even still, they have not all together accomplished it, for now they have the problem of explaining where the "hundred fold children" *(which Jesus Promised to his faithful disciples)* will come from. Perhaps they can stack it up with their explanation of Melchizedek, who according to their superstition was born on Earth "without father or mother" (Hebrews 7:3). But then, even in the case of Jesus, it was necessary for him to have a mother!

Notwithstanding the effort of the "Western Church" (i.e. the Catholic Church and her Offspring) to clean up "their" New Testament, there is one ancient text that they did not manage to corrupt, and this was the "Ancient Eastern Text" as it has been preserved in the "Peshitta". This text was translated into English for the benefit of the "Western Church" by George M. Lamsa, and was published in 1933. Consider his English rendition of the Ancient Aramaic Text of Mark chapter 10:

¶ Then Peter began to say, Behold, we have left everything and followed you. Jesus answered and said, Truly I say to you, There is no man who leaves houses or brothers or sisters or father or mother or Wife or children or fields for my sake and for the sake of my gospel, Who shall not receive now, in this time a hundredfold, houses and brothers and sisters **and Maidservants** and children and fields and other worldly things, and in the world to come life everlasting. (Mark 10:28–30)

This is incredible, is it not! The Word "wife" in verse 29 is there — but the word "wives" in verse 30 is transposed into the word "Maidservants". To be sure, if a man had a hundred fold more "Children", he would need some "Maidservants". But then we are still left with the question, "who is going to bear the hundredfold more children?" According to Lamsa's translation this answer is obvious. Well of course, it is the "Maidservants" that must bear the children, and after this they must also take care of them!

Of course it goes without saying that Lamsa's monogamist friends from the west could not bear to hear such "blasphemy" — to actually be told that Jesus their Saviour had promised his faithful disciples that they would have a 100 wives — and that all this notwithstanding, ***they would still inherit Eternal Life*** in the World to come! Lamsa dare not put such "Blasphemy" into English Print, and so he transposed the Aramaic word for "wives" into "Maidservants". Now the Oxford dictionary defines "Maidservant" as "a female domestic servant", and actually this is not a bad definition for a "wife" or a "mother". After all "wives" and "mothers" are "females", and they do in fact do a lot of "domestic" work around the house — but then, those of us from the "west" know very well, that a "wife" and "mother" is all of this, and a whole lot more!

The Price of Being a True Christian

So then what is the context of this passage and how are we to understand what it means? What could Jesus have meant when he spoke of men "leaving their wives and children"? To be sure he could not have meant "Divorce", for from first to last, Jesus' teachings are hard line against divorce (Matt 5:31–32; Mark 10:2–9).

In order to fully understand the precise idea of the kind of life which Jesus had in mind for his disciples, we need to acquaint ourselves with his teachings, wherein he emphatically declared, just exactly what it was that he required of those that would follow him. To begin with Jesus expected *Total Commitment* — he expected his disciples to give of themselves, through a ***Complete and UnReserved ConSeCration of Self to God.*** This is what Jesus taught, and this is what he consistently taught throughout his ministry. Indeed, this message is all over the face of the four Gospels.

Jesus taught his disciples that the First and Great Commandment was to "Love the Lord thy God with all thy Heart, and with all thy soul, and with

all thy Mind, and with all thy Strength" (Mark 12:30; Luke 10:27; Matt 22:37). In keeping with this he also told them that they should "live . . . by every word that proceedeth out of the mouth of God" (Matt 4:4; Luke 4:4). In going even farther he told his disciples that "If ye love me, **KEEP MY COMMANDMENTS**" (John 14:15, 21; 15:10). In continuing on Jesus stated that those who heard his teachings and failed to live them, were like *fools* who built their house upon the **SAND** — while those who heard his doctrine and lived it, were like the *wise man* who built his house upon a **ROCK** (Matt 7:24–27). In going still farther he said that:

¶ **NOT EVERY ONE** that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but *he that doeth the will of* **MY FATHER WHICH IS IN HEAVEN**. (Matt 7:21–23)

In further demonstrating the *Enormous Commitment* which he expected of his disciples, Jesus stated that those who would inherit the KINGDOM OF HEAVEN in the next life were like a man who found a Treasure hidden in a field:

the which when a man hath found, he hideth, and for **JOY THEREOF** goeth and selleth ***all that he hath,*** and **BUYETH THAT FIELD**. (Matt 13:44)

The idea to be gained from this parable is that when those who are searching for the Kingdom of Heaven finally find it, the Price which they must pay in order to possess it, is *all that they have.* Immediately after relating this parable, Jesus drove the same point home again, by relating yet another parable:

¶ Again, the kingdom of heaven is like unto a merchant seeking Goodly Pearls; Who, when he had found One Pearl of Great Price, went and sold **ALL THAT HE HAD**, and Bought it. (Matt 13:45–46).

Here again, the point to be understood is that once a man finds "the Kingdom of Heaven", he devotes all that he possesses, as the price of obtaining it. So what else is left? What then is left that the True Disciple of Christ will not give? By all that Christ our Lord has taught, there is Nothing that the Disciple will not give for his Master.

How truly then, must the Disciple "Love the Lord His God, with his whole Heart, Might, Mind, Strength and Soul." And in this "Love" he must Live his life "by every word that proceedeth forth from out of the mouth of God." It is just as the Lord has said, he must "Seek First the Kingdom of God and His righteousness", knowing most assuredly that all else shall be added by God, "for the servant is worthy of his hire". This is the knowledge which Christ endeavored to impart to his disciples, when in the process of teaching them the doctrine of Total Commitment:

¶ *No man can serve two masters:* for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. **Ye Cannot Serve** [**both**] **God and Mammon** [i.e. **Money & Riches**]. Therefore I say unto you, *Take no thought for your life,* ***what ye shall eat,*** or what ye shall drink; nor yet for your body, **what ye shall put on**. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, **O ye of Little Faith**? Therefore take no thought, saying, What shall we eat? or, What shall we drink: or, Wherewithal shall we be clothed? *(For after all these things do the Gentiles seek:)* for Your Heavenly Father Knoweth ***that*** **ye have need of all these things**. But **Seek Ye First The Kingdom of God**, ***and his righteousness; and all these things*** **Shall Be Added Unto You**. *Take therefore no thought for the morrow:* ***for the morrow shall take thought for the things of itself.*** Sufficient unto the day is the evil thereof. (Matt 6:24–34)

In keeping with what is stated above, in the same chapter Jesus told his disciples that "where your treasure is, there will your heart be also", the idea being that if your treasure is not whole-heartedly centered in God, you will not be counted worthy to inherit the "Kingdom of God":

¶ Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: *For where your treasure is,* **There Will Your Heart Be Also**. (Matt 6:19–21)

Again the idea to be conveyed in this passage is that we should not devote our lives to the aggrandizement of the flesh, and the things of this world — but rather to those more enduring things, which will entitle us to be with Christ in the Eternal World which is yet to come. Jesus drove this same thought home on another occasion:

¶ And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, And sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But *they made light of it,* and ***went their ways,*** **one to his Farm**, another **to his Merchandise**: (Matt 22:1–5)

In this parable, Jesus likens entrance into the "Kingdom of Heaven" to God the Father, who prepares a marriage for his Son, and then sends out

invitations for those who are invited to come to the wedding feast. But those who were bidden would not come. In continuing the Father sends out other servants with another invitation, but those who were invited made light of it and went their own way, *some to their* **FARMS**, and *others to their* **MERCHANDISE**. The understanding here is that these individuals were more preoccupied with the temporal things of this world than the Eternal things which had to do with God and Salvation. Consequently in the end when the wedding finally occurred, they were excluded.

Jesus speaks of this same mind-set on another occasion:

> He also that received seed among thorns is he that heareth the word; *and the care of this world,* and ***the Deceitfulness of Riches,*** CHOKE THE WORD, and **HE BECOMETH UNFRUITFUL**. (Matt 13:22)

Again on another occasion Jesus taught:

> And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.
>
> And he said unto another, **FOLLOW ME**. But he said, *Lord, suffer me first to go and **bury my father***. Jesus said unto him, LET THE DEAD BURY THEIR DEAD: but **GO THOU AND PREACH THE KINGDOM OF GOD**.
>
> And another also said, LORD, I WILL FOLLOW THEE; but *let me first go bid them farewell, **which are at home at my house***. And Jesus said unto him, *No man, having put his hand to the plough,* and LOOKING BACK, **IS FIT FOR THE KINGDOM OF GOD**. (Luke 9:57–62; Matt 8:19–22)

Through all of these passages we see a continual stress on what Jesus taught when he said: "SEEK YE FIRST THE KINGDOM OF GOD AND ITS RIGHTEOUSNESS", together with the understanding that the Father knoweth what we have need of, and "the servant is worthy of his hire". Hence when in the service of God, we need to have faith that he will fulfill those needs, but first and foremost we must Consecrate our lives to God and His Christ.

Hence, as Jesus teaches above, having "farms" and "merchandise" or the responsibilities of "father" and "mother" or "wife" and "children" is not an acceptable excuse to turn away from the calling to "serve" or the *"Consecration"* of self to God and His Work.

On one occasion, Jesus went so far to tell his disciples that he would be "Mocked" and "Ridiculed" and "Spit Upon" and that finally he would be "Crucified and put to Death". Then he told his disciples that "the **SERVANT WAS NOT ABOVE HIS MASTER**", and if they were not willing to suffer and die for him, *"they were not worthy of him"*. Finally in illustrating his point, Jesus told those that followed him, that if they would truly be his disciples, they

must "Pick Up their Cross and **Follow After Him**". *And what were they to do with this cross?* **Why the same thing that Jesus did.**

When called upon a mission, lack of money was not excuse to refuse to go. Indeed, even if they had money, they were commanded not to take it, for "the workman is worthy of his hire":

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. ***Provide neither gold, nor silver,*** *nor brass in your purses,* Nor scrip for you journey, *neither two coats,* neither shoes, ***nor yet staves:*** for **the Workman is Worthy of his Meat**. (Matt 10: 5–10)

In view of what we have seen in the foregoing, it is self evident that our Lord and Saviour expected a Consecrated Life of **Total Commitment** and **Sacrifice** from all those who would be his **Disciples**. Bearing all this in mind, let us now consider the 10th chapter of Mark in its whole context, and see just how it was that Jesus applied these principles to the lives of his Disciples:

17 And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may ***Inherit Eternal Life?*** 18 And Jesus said unto him . . . .19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother.

20 And he answered and said unto him, Master, all these have I observed from my youth. 21 Then Jesus beholding him **Loved Him**, and said unto him, *One thing thou lackest* [if thou wilt be Perfect (Matt 19:21)]*:* go thy way, ***sell whatsoever thou hast,*** and **Give to the Poor**, and ***thou shalt have treasure in heaven:*** and come, **Take Up the Cross**, ***and follow me***.

22 [But when the young man heard that saying he went away sorrowful (Matt 19:22)]: for **he had Great Possessions**.

23 ¶ And Jesus looked round about, and saith unto his disciples, *How hardly shall they that have riches* ***enter into the kingdom of God!*** 24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that Trust in Riches **to Enter into the Kingdom of God**! 25 It is easier for a . . . [rope (ANET)] to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, **Who Then Can Be Saved?** 27 And Jesus looking upon them saith, With men it is impossible, but not with God: for with God **All Things Are Possible**.

28 ¶ Then Peter began to say unto him, Lo, we have left all, and have followed thee : [what shall we have therefore? (Matt 19:27) And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son

of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones {as Patriarchs}, judging the twelve tribes of Israel. (Matt 19:28)]

29 And [every one (Matt 19:29)] *that hath left* ***house,*** *or* ***brethren,*** *or* ***sisters,*** *or* ***father,*** *or* ***mother,*** **OR WIFE, OR CHILDREN**, *or lands,* **FOR MY SAKE**, and the **GOSPEL'S**, 30 . . . *shall receive* **AN HUNDREDFOLD NOW IN THIS [LIFE] TIME**, [of] ***houses,*** *and* ***brethren,*** *and* ***sisters,*** *and* ***mothers,*** [**AND WIVES**] and **CHILDREN**, and ***lands,*** with persecutions; and **IN THE WORLD TO COME ETERNAL LIFE**. (Mark 10:17–30)

In this passage we are told of a rich young man who kneels before Jesus and asks the big question: "What shall I do that I may inherit **ETERNAL LIFE**?" In answering his question, Jesus begins by telling him to *"keep the Commandments"*. The young man responds by asking ***"which Commandments?"*** Jesus answers by naming 6 of the Ten Commandments: "Do not commit adultery", "Do not kill", "Do not steal", "Do not bear false witness", "Defraud not", "Honour thy father and mother".

The young man responds by saying: "Master, all these have I observed from my youth". Jesus then looks upon the young man, and "**LOVES HIM**", and then informs him *"One thing thou lackest,* if thou wilt be 'Perfect': go thy way, ***sell whatsoever thou hast,*** and **GIVE TO THE POOR**, and ***thou shalt have treasure in heaven:*** and come, **TAKE UP THE CROSS**, ***and follow me"***. Jesus here asks for the **COMPLETE AND UNRESERVED CONSECRATION** of the young man's **WHOLE LIFE** — and this too, *not only all that he* ***owns,*** but also his ***time*** and ***talents*** — his **WHOLE LIFE**.

After having sold his possessions, and after giving them to the POOR, Jesus then tells him that he will have "Treasure in Heaven". But this is not all! Indeed, after having said so much, he is then told him that he must "**TAKE UP THE CROSS**", and "come and follow Me". Again, and what is expected that he should do with this "cross"? Why the same thing that Jesus did with his, "for the Servant is not above his Master".

At this point the young man drops his head and walks away in sorrow, for he has great material wealth. Jesus then looks about, and tells his disciples: *"How hardly shall they that have riches* ***enter into the kingdom of God!"*** But this is not the end of the discussion, for upon seeing the "astonishment" of his disciples, Jesus chose to enlarge upon the matter, by repeating the same thought for a 2nd and 3rd time. In verse 24 we are told that Jesus' Disciples were "astonished at his words", in response to which, Jesus goes on even further by saying: "how hard is it for them that TRUST IN RICHES to **ENTER INTO THE KINGDOM OF GOD**", after which he again compounds the same thought by saying that: "It is easier for a rope to go through the eye of a needle, than for a rich man to enter into the kingdom of God." At this point his Disciples are "astonished beyond measure". Indeed, as everyone knows, it is impossible to put a rope through the eye of a needle,

all of which elicits from Jesus' Disciples the question: "**Who Then Can Be Saved?**"

In answering their question, Jesus states that:

With men it is impossible, ***but not with God:*** for with God **All Things Are Possible.**

Well then, inasmuch as "all things are Possible with God", we have a good measure of "hope", if only we can "Love the Lord our God with our Whole Heart, Might, Mind, Strength and Soul", and "if" we can strive with our "Whole Heart" to keep His Commandments — then in accordance with the word of our Lord and Saviour, on the day of Judgment, we will be like the "wise man who built his House upon a Rock".

It is at this point then, that Peter speaks for himself and others who were then with him:

> Lo, we have left all, and have followed thee : what shall we have therefore?

In these words Peter tells it like it is, namely that he along with others who were then present, had in fact Sacrifice all things and followed Jesus. Peter had been in the business of catching fish, but when he had met the Lord he was called upon to become a "fisher of men". After this, notwithstanding the fact that he was a married man, he left his employment, his home, lands, father, mother, brothers and sisters, along with his wife and children — and leaving them at home in the hands of God, he went on a mission, and became a preacher for Christ. In other words, he along with others, had in fact sacrificed their all, and now after having done so, Peter asks:

> Lo, we have left all, and have followed thee : what shall we have therefore?

In response to Peter's question, Jesus acknowledges their sacrifice, and then declares:

Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, as {Patriarchs} judging the twelve tribes of Israel. (Matt 19:28)]

Following this, Jesus goes on and further declares:

Verily I say unto you, There is no man *that hath left* ***house,*** *or* ***brethren,*** *or* ***sisters,*** *or* ***father,*** *or* ***mother,*** **or Wife, or Children**, *or lands,* **For My Sake**, and the **Gospel's**, But *he shall receive* **an HundredFold Now In This [Life] Time**, [of] ***houses,*** *and* ***Brethren,*** *and* ***Sisters,*** *and* ***Mothers,*** [**and Wives**] and **Children**, and ***lands,*** with Persecutions, [Imprisonment and Death]; and **In The World to Come Eternal Life.**

We see in the above, that inasmuch as Jesus' disciples have proven their willingness to Sacrifice all things for Christ and the Gospels sake, that he promises them they will be rewarded by receiving a HUNDRED FOLD in RETURN, for all that they have SACRIFICED, and that too now in this life. In continuing he tells his disciples that they will inherit "Eternal Life" in the world to come. This then is the final answer to the "young man's" question:

"GOOD MASTER, WHAT SHALL I DO THAT I MAY INHERIT ETERNAL LIFE?"

The answer then, according to the words of Jesus as recorded above, is that we must give our all, both in life, and if need be in death, in a **COMPLETE AND UNRESERVED CONSECRATION** of self to God and His Christ! And if we should do this, the Promise of God is that we shall receive an HUNDRED FOLD now in this life time, together with Persecutions etc, and **ETERNAL LIFE** in the world to come!

The Disciples who were then with Jesus, had in very deed "sacrificed all things", in order to follow their Saviour. It was just as Peter said. They had left their homes and families and all that they had, and had gone out into the world to Preach the Word of God. And now what would they receive for this? Was it then the intent of Jesus that his disciples should be CELIBATES? Obviously not, for he promises them that they shall receive a hundredfold more, now in this life time, of "wives", "children", and "family". But how was all this to work, and how could such a promise be realized? Indeed, how could it be possible for them to receive a Hundred Fold more "Wives" and "Children" while living in a Consecrated life as described above?

In coming to understand this we need to remember that as of that day and time the Church did not have a central gathering place. Indeed Christ had instructed his missionaries to seek out scattered Israel. Not only so but in time, Christianity would go out to the nations of the Gentiles, whereby it would be spread throughout the world. In this condition, the lives of the Disciples of Christ would be spent on a circuit going from city to city, from town to town, and from nation to nation, and then returning again and again, until finally they would be called home, by suffering martyrdom at the hands of the enemy. While on this missionary circuit, they would convert men and their families, and sometimes they would marry the daughters of these men. Hence they would raise up families in the great fold of Christ, in those places where they established the Gospel. We see then in this, a great sacrifice, not only for the men, but also for the women, who would also be called to consecrate their lives, and thereby raise up a righteous seed unto Christ.

Again according to the words of Jesus, many would be called, but only a few would be chosen (Matt 20:16; 22:14), and it is expected that under such extenuating circumstances there would be family problems, and there would

be those who would not remain faithful to their Covenants of Consecration and Total Commitment, and hence the following Prophetic warning as spoken by Jesus:

16 ¶ Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. 17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; 18 And ye shall be brought before governors and kings for my sake, for a Testimony against them and the Gentiles. . . . .

21 And *the brother shall deliver up the brother to death,* and ***the father the child:*** and the *children shall rise up against their parents,* and **cause them to be put to death**. 22 And ye shall be hated of all men for my name's sake: but **He that Endureth to the End Shall Be Saved**. 23 But when they persecute you in this city, *flee ye into another:* . . . .

24 The Disciple is Not Above His Master, **nor the Servant above his Lord**. *It is enough for the disciple that he be as his master,* ***and the servant as his lord.*** If they have called the Master of the House **Beelzebub**, ***how much more shall they call them of his household?*** . . . .

28 And fear not them which Kill the Body, **but Are Not Able To Kill The Soul:** but rather ***fear him which is able to destroy both soul*** and body in hell. . . .

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. 33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: **I Came Not To Send Peace, But A Sword**. 35 For I am come *to set a man at variance against his father,* and the Daughter Against Her Mother, and *the daughter in law against her mother in law.* 36 And **a Man's Foes Shall Be They Of His Own Household**.

37 *He that loveth father or mother* ***more than me*** **Is Not Worthy Of Me**: and *he that loveth son or daughter more than me is not worthy of me.* 38 And He That Taketh Not His **Cross**, ***and followeth after me,*** **Is Not Worthy Of Me**. 39 *He that findeth his life* ***shall lose it:*** and He that Loseth his Life for My Sake **Shall Find It**. (Matt 10:16–39)

We gather from this that the Lord Jesus Christ expected **Total Commitment** from His Disciples, and this too *(according to the above)* not only in "**Life**" but also in "**Death**". In fact this is what is stated in the Revelation of Saint John:

9 And when he had opened the fifth seal, I saw under the altar *the souls of them that were slain* ***for the word of God,*** and for the **Testimony which They Held**: 10 And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not **Judge and Avenge Our Blood** *on them that dwell on the earth?* 11 And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, *until their fellow servants* also ***and their brethren,*** that **Should Be Killed As They Were**, ***should be fulfilled.*** (Rev 6:9–11)

At the time the Saints were being Mobbed and Driven from Jackson County, Missouri, the Prophet Joseph Smith received a Revelation which contained a similar message:

11 And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that *ye shall live by* **EVERY WORD WHICH PROCEEDETH FORTH OUT OF THE MOUTH OF GOD**. For he will give unto the faithful *line upon line, **precept upon precept;*** and I will *try you and* **PROVE YOU HEREWITH**. 13 And **WHOSO LAYETH DOWN HIS LIFE IN MY CAUSE**, *for my name's sake, **shall find it again,*** **EVEN LIFE ETERNAL**. 14 Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the lord, that *I will prove you in all things, **whether you will abide in My Covenant,*** **EVEN UNTO DEATH**, *that you may be found worthy.* For ***if ye will not abide in My Covenant*** **YE ARE NOT WORTHY OF ME**. (D&C 98:11–15)

Again in chapter 14 of the Revelation of John it states:

12 Here is *the patience of the saints:* here are they that **KEEP THE COMMANDMENTS OF GOD**, *and the faith of Jesus.* 13 And I heard a voice from heaven saying unto me, Write, BLESSED ARE THE DEAD which **DIE IN THE LORD** from henceforth: Yea, saith the Spirit, that they may rest from their labours; *and their works do follow them*. (Rev 14:12–13)

In keeping with all this, the blessings which are promised to the faithful who **ENDURE TO THE END**, and the cursings which God puts on the wicked are set forth in the following passage:

31 ¶ When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: 32 And before him *shall be gathered* **ALL NATIONS**: and *he shall separate them* one from another, **AS A SHEPHERD DIVIDETH HIS SHEEP FROM THE GOATS**: 33 And he shall set ***the sheep on his right hand,*** *but the goats on the left*. 34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, INHERIT THE KINGDOM PREPARED FOR YOU **FROM THE FOUNDATION OF THE WORLD**: . . . . . 41 Then shall he say also *unto them on the left hand*, **DEPART FROM ME, YE CURSED**, *into everlasting fire, **prepared for the devil and his angels***: . . . . . And these shall go away **INTO EVERLASTING PUNISHMENT**: but **THE RIGHTEOUS INTO LIFE ETERNAL**. (Matt 25:31–34)

The doctrine of **TOTAL COMMITMENT**, and the need for ***Personal Sacrifice***, and the ***Consecration of Self to God,*** in order to receive the Heavenly Blessing, is set forth in eloquent terms, in the Sixth Lecture on Faith:

¶ For a man to lay down his all, his character and reputation, his honor and applause, his good name among men, *his houses, his lands, his brothers and sisters,* **HIS WIFE AND CHILDREN**, and even **HIS OWN LIFE** also — counting all things but *filth and dross* for the **EXCELLENCY OF THE KNOWLEDGE OF JESUS CHRIST**, requires more than mere belief or supposition that he is doing the will of God . . . . .

Let us here observe, that *a Religion that does not require the **Sacrifice of All Things,*** never has **POWER** *sufficient* to **PRODUCE THE FAITH NECESSARY UNTO LIFE AND SALVA-**

tion; for from the first existence of man, **the Faith Necessary** *unto the enjoyment of* ***life*** *and* ***salvation*** never could be obtained *without the* ***sacrifice of all earthly things.*** It was through this **Sacrifice**, and this **Only**, that God has ordained that men should enjoy **Eternal Life**; and it is through the medium of *the* ***sacrifice of all earthly things*** that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice *all that he has* for the truth's sake, ***not even withholding his life,*** and believing before God that he has been called to make this **Sacrifice**, Because He **Seeks To Do His Will**, ***he does know most assuredly,*** *that God does and will accept his sacrifice* & offering, & that he has not nor will not seek his face in vain. Under these circumstances then, *he can obtain the faith* necessary for him to **Lay Hold On Eternal Life.**

It is in Vain for persons to fancy to themselves that they are **Heirs** with those, ***or can be heirs*** with them, *who have offered* **their All in Sacrifice**, and *by this means obtained* ***faith in God*** and **Favor with Him** so as to obtain ***eternal life,*** unless they **in Like Manner** offer unto him ***the same sacrifice,*** and through that offering obtain the **Knowledge** that they ***are accepted of him.*** (***Unpublished Revelations*** *Vol 1*, Part 6:5–8)

In keeping with what is stated above regarding the necessity of a disciple's willingness to Sacrifice his all for Christ, on the 27th of August 1843, the Prophet Joseph Smith made the following statement:

¶ The sacrifice required of Abraham in the offering up of Isaac, shows that if a man would attain to the keys of the kingdom of an endless life; he must sacrifice all things. (***Teachings of the Prophet Joseph Smith*** 322)

What the Prophet is teaching in the above statement, is that in order for a man to attain to the Keys of the Fulness of the Priesthood and its blessings, or the Divine Promise of an Eternal Family Kingdom — before a man can receive the "Promise" of these Blessings, he must first demonstrate his Complete Love and Devotion to God, through his willingness to Sacrifice **All Things**, in Obedience to God, just the same as Abraham did, when he was called upon to offer up his Beloved Son Isaac.

We cannot begin to comprehend the great trial which this must have been to Abraham, without first considering the circumstances under which he was called upon to demonstrate his faith. Abraham had received the Promise by God that his seed would be as numerous as the stars in the heavens, and yet as of the time that he was 99 years old, Sarah was 90, and well past the time of child bearing. And this notwithstanding, Yahweh appeared to Abraham and Sarah, and promised them that a year later, in the Springtime, Sarah would give birth to a child, whom they were to name Isaac.

In keeping with the word of God, this child of "promise" was born the following year when Abraham was 100 years old. Being in his declining years, Abraham spent the next some odd 12 years dandling his "Beloved"

son on his knees, and teaching and preparing him to be a man of God and a Prophet. Having totally endeared Isaac to himself throughout this whole time, Abraham then receives a communication from God wherein the great question was put to him: Whom did he love the most, his Beloved Son Isaac, or that God who gave him his Beloved son. Of course Abraham's answer was that he Loved God Supremely. However as the story goes, God was not completely satisfied with Abraham's verbal assertion alone, and he then and there called upon Abraham to demonstrate his Love and Devotion through a Great test of his Faith:

1 And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. 2 And he said, Take now thy son, *thine only son Isaac, **whom thou lovest,*** and get thee into the land of Moriah; and **OFFER HIM THERE FOR A BURNT OFFERING** upon one of the mountains which I will tell thee of. 3 And Abraham rose up early in the morning, and saddled his ass, and took . . . Isaac his son . . . and rose up, and went unto the place of which God had told him. . . . . 6 And Abraham took the wood of the burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together. 7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? 8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together. 9 And they came to the place which God had told him of; and Abraham built an altar there, and *laid the wood in order,* and ***bound Isaac his son,*** and **LAID HIM ON THE ALTAR UPON THE WOOD**. 10 And Abraham stretched forth his hand, and took the knife to slay his son. 11 And the Son Yahweh called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. 12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for **NOW I KNOW THAT THOU FEAREST GOD**, seeing *thou hast not withheld thy son, **thine only son*** from me. . . . 15 And the Son Yahweh called unto Abraham out of heaven the second time, 16 And said, **BY MYSELF HAVE I SWORN**, saith Yahweh, for *because thou hast done this thing,* and *hast not withheld thy son,* **THINE ONLY SON**: 17 That *in blessing I will bless thee,* and ***in multiplying I will multiply thy seed*** as the **STARS OF THE HEAVEN**, and *as the sand which is upon the sea shore;* and thy seed shall possess the gate of his enemies; 18 And **IN THY SEED SHALL ALL THE NATIONS OF THE EARTH BE BLESSED**; *Because Thou Hast Obeyed My Voice.* (Gen 22:1–18)

Through the above test Abraham demonstrated his Love and Devotion to God and his willingness to "**SACRIFICE ALL THINGS**" in obedience to God, just as the Prophet Joseph Smith has told us. And again, just as the Prophet said, it was through the demonstration of Abraham's willingness to "Sacrifice all things", even his "Beloved son Isaac", that he obtained the final seal from God of the blessing of "Endless Lives". Again as the scripture affirms it:

15 And the Son Yahweh called unto Abraham out of heaven the second time, 16 And said, **BY MYSELF HAVE I SWORN**, saith Yahweh, for *because thou hast done this*

thing, and ***hast not withheld thy son,*** thine only son: 17 That **In Blessing I Will Bless Thee**, and *in multiplying I will multiply thy seed* ***as the stars of the heaven,*** and as *the sand which is upon the sea shore;* (Gen 22:15–17)

Again, bearing in mind the doctrine that God is an unchangeable God, and that the Gospel and its Ordinances do not change, it should be no surprise that Jesus would teach this same doctrine in the New Testament. Indeed, as we have seen, throughout the gospels Jesus taught the doctrine of **Total Commitment** to his disciples. In Matthew chapter 10 he stated:

37 *He that Loveth* ***Father or Mother*** **More Than Me** ***Is Not Worthy Of Me:*** and *he that loveth son or daughter* **More Than Me** ***Is Not Worthy Of Me.*** 38 And ***he that taketh not his cross, and followeth after me,*** **Is Not Worthy Of Me**. 39 *He that* ***Findeth His Life*** **Shall Lose It**: and he that Loseth His Life **For My Sake** ***Shall Find It.*** (Matt 10:37 – 39)

As we have already seen, in the case of Abraham, he did in fact demonstrate most certainly that he did not love his beloved son Isaac more than God — and as we have seen, Jesus taught the same doctrine, and required the *same faith* and *devotion* of his disciples. Indeed, as Jesus said, "he who loveth son or daughter more than me is not worthy of me". And what would Jesus require of his disciples in order for them to demonstrate their Faith. Indeed, what did Jesus say in the words that followed: "38 And he that taketh not his cross, and followeth after me, is not worthy of me." What did Jesus mean by this remark? Well, what did Jesus do with his cross? The cross which Jesus carried was heavy, nevertheless, he did carry this cross to the top of the hill, and when he arrived, they laid it down with him on top of it, and nailed him to it, after which they stood it up and dropped it into a hole, where he was left to hang until he died by Crucifixion. And just so according to the words and teachings of Jesus the Christ, he expected his disciples to do just the same with their cross, for as he declared, "the disciples is not above his master nor the servant above his lord" (Matt 10:24).

In keeping with this and many other passages of scripture in the New Testament, the above teaches that Jesus expected his disciples to **Sacrifice Their All For Him**, just the same as it was expected of Abraham *in the offering of his son Isaac.* And yet as the future would prove, Abraham's willingness to sacrifice his son Isaac, did not prove that God intended for Abraham to remain childless. Nor did the sacrifice that Jesus required of his disciples prove that he expected them to be childless or wifeless.

The Polygamous Parables of Yahweh

There are several ***parables*** in the Old Testament, two in Jeremiah *(chapters 3:1–14 & 31:32),* and one in Ezekiel *(chapter 23)* wherein Yahweh is set forth

as a Polygamist *with Two Wives*. These two wives of Yahweh are employed as a Metaphor for the Northern kingdom of Israel, and the Southern kingdom of Judah or Jerusalem. In these *parables* the **PLURAL WIVES OF YAHWEH** ***play the harlot,*** and are condemned for their unfaithfulness. Yet all this aside, what is germane to our subject here, is that Yahweh would chose to employ a "**POLYGAMIST METAPHOR**", wherein He is set forth as ***the Husband of Two Wives.*** Indeed it would be totally out of Character for Yahweh to portray Himself in an evil light — or to set forth the idea that he was the *husband* of *two wives,* if having *two wives* was anything less than *Virtuous* and *Honorable*.

THE POLYGAMOUS PARABLE OF JESUS

Again in the New Testament, Jesus employs a Polygamous Metaphor, wherein he is portrayed as the Bridegroom on the occasion of a Polygamous Wedding between himself and ten Virgin Brides:

> ¶ Then shall the kingdom of heaven be likened unto *ten virgins,* which took their lamps, and went forth **TO MEET THE BRIDEGROOM**. And *five of them were wise,* and *five were foolish.* They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. *While the* ***Bridegroom*** *tarried,* they all slumbered and slept. And at midnight there was a cry made, **BEHOLD, THE BRIDEGROOM COMETH**; ***go ye out to meet him.*** Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, THE **BRIDEGROOM** CAME; and they that were ready ***went in with him to the marriage:*** and THE DOOR WAS SHUT. Afterward came also ***the other virgins,*** saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, ***I know you not.*** Watch therefore, for ye know neither the day nor the hour wherein **THE SON OF MAN COMETH**. (Matt 25:1–13)

In the above parable, Jesus is set forth as the Bridegroom, who is about to take Ten Virgins to wife in a Polygamous Wedding. Again, it goes without saying that Jesus would not have employed such a ***metaphor,*** *as a reference to himself,* if he had thought that it would portray him in a bad Light. Indeed, the fact that he used such a **METAPHOR**, proves that he had a *healthy respect* and a *positive attitude* towards **PLURAL MARRIAGE**.

Again, in view of the many passages which are to be found in the Bible regarding the Plural Marriage of the Patriarchs, Prophets, Priests and Kings of Ancient Israel, to say nothing of the Prophecies regarding Polygamy being lived *in the* **MILLENNIUM** — in view of all this, we must come to the conclusion, that not only was *Plural Marriage* accepted in ancient Israel, but also that Yahweh their God had established it as the correct way of life from the beginning.

All this is in sharp contrast to the Biblical image of Roman and her law of **MONOGAMY** — and the image of her, which is painted so vividly in the Book of Revelations, wherein she is set forth as the "**MOTHER OF WHORES**", who is full of *Abominations* and *Filthiness:*

> And there came one of the seven angels . . . and talked with me, saying . . . Come hither; I will shew unto thee the judgment of **THE GREAT WHORE** THAT SITTETH UPON MANY WATERS: With whom *the kings of the earth have committed fornication,* and the inhabitants of the earth have been made DRUNK WITH THE WINE OF HER FORNICATION. So he carried me away . . . and I saw **A WOMAN** *sit upon a Scarlet Coloured Beast* . . . . And ***the Woman was Arrayed in Purple*** and ***Scarlet Colour***, and decked with **GOLD** and **PRECIOUS STONES** and **PEARLS**, having a ***golden cup*** in her hand **FULL OF ABOMINATIONS** and **FILTHINESS** of her **FORNICATION**: And *upon her forehead was a name written:*
>
> **MYSTERY BABYLON THE GREAT,**
> **THE MOTHER OF HARLOTS**
> **AND**
> **ABOMINATIONS OF THE EARTH.**

Such Biblical Descriptions of the "**HOLY ROMAN EMPIRE**" and her "**WHORISH DAUGHTERS**" do not lead one to believe that ***Rome*** or the ***Catholic Church*** ever established any real form of ***Moral Descency*** on Earth!

It is a fact that Polygamy was the prevalent system of marriage throughout the world, until the establishment of the so called "Holy Roman Empire" under the "Roman Catholic Church". It was after this that "Roman" forced Monogamy upon the world, wherever she and her "church" went forth in conquering and to conquer. Indeed, according to the history of this "church", it was O.K. to have "Prostitutes" galore, for they hired thousands upon thousands of them for their Clergy — yet all this notwithstanding, according to Roman Law, it was only legal to have one wife.

Part 98

A Revelation given through President John Taylor at Salt Lake City, Utah, on November 19, 1877. (Typescript, Joseph F. Smith Papers, Church Historians Office)*

1 I have been asking the Lord to show me how to adjust the property of the Church, held in the name of the late President Brigham Young, so as to do justice to his estate and yet not wrong the Church, and have received the following answer:

2 You have ask of me, and others of the Twelve have asked of me, that wisdom might be given to you to adjust these property matters of the Church;

3 Thus saith the Lord: Be one, be united, be honest, act upon the principles of justice and righteousness to the living and to the dead and to my Church, and I, the Lord, will sustain you and will acknowledge your labors. Amen.

**NOTE:* The following information regarding this revelation is gleaned from the diaries of L. John Nuttall, who was a Secretary to Presidents Brigham Young, John Taylor and Wilford Woodruff:

Mon. Nov. 19, 1877: A beautiful day. At my labors in the office. Spent the evening with Pres[t] Taylor & talked over matters pertaining to a settlement of affairs with the Estate of Prest B Young & the Trustees in Trust. . . . Prest Taylor presented me a revelation he had recd – Pertaining to settlement oF Church & Prest B. Youngs' Property Matter[s].

Wed. [Nov] 21, [1877]: Fine morning – . . . . . — at My labors in the office – completed a report of Pres[t] B. Youngs' at – from 1849 to 1865 – also Pres[t] D. H. Wells & Geo. A. Smiths', with a copy for Pres[t] Taylor, all of which I handed to B[ro] Jo[s] F. Smith for the committee & Pres[t] Taylor. Spent the evening with Pres[t] Taylor & Elder W. Woodruff, he having just returned from attending the Sanpete Conference — talked over matters pertaining to settlement of the Church & B. Y. Estate matters –

Wed. [Nov] 28, [1877]: Pleasant day . . . . Drafted a basis for Settlement with the Executors of B. Youngs' estate.

Fri[d] [Nov] 30 [1877]: At the office today. . . . Bro Musser & myself got out a statement of the Total indebtedness & credits of Pre[st] B. Young from 1849 to 1877 inclusive. . . . .

Wed. Dec. 5, 1877: Clear cold day at the Office – drew up a statement of claims for the Auditors to present to the Executors of Pres[t] B. Youngs' estate — . . . .

Thur [Nov] 6, [1877]: Clear & Cold day.– copied statement of claims on Real Estate &[c]r for Auditors. . . . . (Manuscript Diaries of L. John Nuttall, Special Collections, BYU Library)

PART 99

A Vision given to President John Taylor at Salt Lake City, on the evening of December 16, 1877. (Wilford Woodruff Journals, June 15, 1878, Church Historians Office — see also:* ***Wilford Woodruff's Journal*** *Vol 7:419–423; also manuscript copy of the same copied by Joseph F. Smith in the possession of the author)*

NOTE: Taylor's Vision was presented to the Quorum of the Twelve on the 15 June 1878.

1 ¶ I went to bed at my usual hour half past nine o'clock.

2 I had been reading the revelations in the French Language.

3 My mind was calm, more so than usual if possible to be so. I composed myself for sleep but could not sleep.

4 I felt a strange stupor come over me and apparently became partially unconscious, still I was not asleep, nor awake with a strange far away dreamy feeling.

5 ¶ The first thing I recognized was that I was in the Tabernacle at Ogden sitting on the back seat in the corner for fear they would call upon me to preach, which, after singing the second time, they did by calling me to the stand.

6 ¶ I arose to speak and said I did not know that I had anything special to say except to bear my testimony to the truth of the latter-day work.

7 When all at once it seemed as though I was lifted out of myself, and I said "Yes I have something to say, it is this: some of my brethren present have been asking me what is coming to pass, what is the wind blowing up. I will answer you right here what is coming to pass shortly."

8 ¶ I was immediately in Salt Lake City wandering about the streets in all parts of the city, and on the door of every house I found a badge of mourning, and I could not find a house but what was in mourning.

9 I passed by my own house and saw the same signs there and asked, "Is that me that is dead?"

10 Something gave me an answer "No you'll live through it all."

11 ¶ It seemed strange to me that I saw no person on the street in my wandering about through the city.

12 They seemed to be in their houses with their sick and dead.

13 I saw no funeral procession, or anything of that kind, but the city looked very still and quiet as though the people were praying, and had control of the disease whatever it was.

14 ¶ I then looked in all directions over the territory, east, west, north and south and I found the same mourning in every place throughout the land.

15 The next I knew I was just this side of Omaha.

16 It seemed as though I was above the earth, looking down on it as I passed along on my way east.

17 I saw the roads full of people, principally women, with just what they could carry in bundles on their backs, traveling to the mountains on foot, and I wondered how they could get there with nothing but a small pack upon their backs.

18 It was remarkable to me that there were so few men among them.

19 It did not seem as though the cars were running. The rails looked rusty and the road abandoned and I have no conception how I traveled myself.

20 ¶ As I looked down upon the people I continued east ward through Omaha and Council Bluffs which were full of disease and women everywhere.

21 The states of Missouri and Illinois were in turmoil and strife, men killing each other, and women joining in the fight, family against family, cutting each other to pieces in the most horrid manner.

22 ¶ The next I saw was Washington and I found the city a desolation. The White House empty, the halls of Congress the same, every thing in ruins, the people seemed to have fled from the city and left it to take care of itself.

23 ¶ I was next in the city of Baltimore and in the square where the monument of 1812 stands in front of St. Charles.

24 And at the hotels I saw the dead piled up so as to fill the square.

25 I saw mothers cut the throats of their own children for the sake of their blood, which they drank from their veins to quench their thirst and then lie down and die.

26 The waters of the Chesapeake River and of the city were so stagnant and such a stench arose from them on account of the purification of dead bodies that the very smell caused death.

27 And that was singular again; I saw no men except they were dead, lying in the streets, and very few women, and they were crazy mad, and in a dying condition.

28 Everywhere I went I beheld the same all over the city, and it was horrible beyond description to look at.

29 ¶ I thought this must be the end. But no, I was seemingly in Philadelphia and there as in Baltimore everything was still. No living soul was to be seen to greet me, and it seemed as though the whole city was without an inhabitant.

30 In Arch and Chestnut Street and in fact everywhere I went the putrification of the dead bodies caused such a stench that it was impossible for any creature to exist alive, nor did I see any living thing in the city.

31 ¶ I next found myself in Broadway, New York, and there it seemed the people had done their best to overcome the disease. But in wandering down Broadway I saw the bodies of beautiful women lying stone dead, and others in a dying condition on the sidewalk.

32 I saw men crawl out of the cellars and rob the dead bodies of the valuables they had on them, and before they could return to their coverts in the cellars, they themselves would roll over a time or two and die in agony.

33 On some of the back streets I saw mothers kill their own children and eat raw flesh and then in a few minutes die themselves.

34 Wherever I went I saw the same scenes of horror and desolation, rapine and death. No horses or carriages. No buses or streetcars, but death and destruction everywhere.

35 ¶ I then went to the Grand Central Park and, looking back, I saw a fire start and just at that moment a mighty east wind sprang up and carried the flames west over the city, and it burned until there was not a single building left standing whole, even down to the wharfs.

36 And the shipping all seemed to be burned, and swallowed up in the common destruction and left nothing but a desolation where the great city was a short time before.

37 The stench from the bodies that were burning was so great that it was carried a great distance across the Hudson River and Bay, and thus spread disease and death wherever the flames penetrated.

38 I cannot paint in words the horror that seemed to encompass me around about. It was beyond description or thought of man to conceive.

39 ¶ I supposed this was the end, but I was here given to understand that the same horror was being enacted all over the country, north, south, east

and west, that few were left alive, still there were some.

40 ¶ Immediately after, I seemed to be standing on the west bank of the Missouri River opposite the City of Independence, but I saw no city.

41 I saw the whole states of Missouri and Illinois and part of Iowa were a complete wilderness with no living human being in them.

42 I then saw a short distance from the river twelve men dressed in the robes of the temple standing in a square or nearly so.

43 I understood it represented the twelve gates of the New Jerusalem and they were with hands uplifted consecrating the ground and laying the cornerstones.

44 I saw myriads of angels hovering over them and around about them and also an immense pillar of a cloud hover over them.

45 And I heard the angels singing the most beautiful music. The words were "Now is established the Kingdom of our God and His Christ and He shall reign forever and ever, and the Kingdom shall never be thrown down, for the Saints have overcome."

46 And I saw people coming from the river and from different places a long way off to help build the Temple, and it seemed that the hosts of the angels all helped to get the material to build the Temple.

47 And I saw some come who wore their temple robes to help build the Temple and the city and all the time I saw the great pillar of cloud hovering over the place.

48 ¶ Instantly I found I was in the Tabernacle at Ogden and yet I could see the building going on and I got quite animated in calling to the people in the Tabernacle to listen to the beautiful music that the angels were singing.

49 I called to them to look at the angels as the house seemed to be full of them and they were singing the same words that I heard before "Now is the Kingdom of our God and His Christ established forever and ever."

50 And then a voice said, "Now shall come to pass that which was spoken by Isaiah the Prophet, That seven women shall take hold of one man saying, &c." (Isa. 4:1)

51 ¶ At this time I seemed to stagger back from the pulpit and F. D. Richards and some one else caught me and prevented me from falling when I requested Brother Richards to apologize to the audience for me because I stopped so abruptly, and tell them I had not fainted but was exhausted.

52 I rolled over in my bed and heard the City Hall clock strike twelve o'clock.

**Note:* It is generally thought that this vision was received by Wilford Woodruff, probably because it was recorded in his Journal. However at no place does Woodruff claim that it was a vision given to him. On the 16th of December 1877, which was the day the vision was given, Woodruff's diary states that on that day he "wrote 1 Letter 64 [pages]", and then in continuing he states that he "Met in Prayer Circle at 4." Again on the 15th of June 1878,

which was the day Woodruff recorded the vision in his diary, he states that he "wrote 28 [pages] & spent most of the day in the Office." Then in continuing he states: "I had a very strange vision Copied in the office to day of a Desolating sickness which Covered the whole land." (***Wilford Woodruff's Journal***, Vol 7: <16 Dec 1877> 386; <15 June 1878> 419). This does not in any way suggest that the vision was given to Woodruff. On the contrary it merely states that he had it "copied" in the office on that day. In keeping with this, a reading of the vision reveals that its author knew the French language — and at that time John Taylor was the only general authority who would fit this description.

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PART 100

*A Discourse given by President John Taylor at Salt Lake City, on the 6th of October 1879, Regarding Plural Marriage, Unconstitutional Law, and the Obligation of the Saints to obey God rather than Man. (**Journal of Discourses** Vol 20:317–320)*

1 ¶We have come here [i.e. Utah], as has been stated, to *Worship Almighty God* in accordance with his commands.

2 Most of this congregation were good citizens before they came here. Some are from the various parts of Europe, and from other parts of the earth, and a great many from different parts of the United States.

3 They were good citizens and observed the laws of the land to which they belonged.

4 They have observed every law of the United States, except one that was made on purpose to make them disobey God, and therefore, so far as political affairs are concerned, and the duties pertaining to citizens of the United States, they have been maintained in their integrity up to the present time.

5 I remember being asked in a court here some three or four years ago — I do not remember the time precisely, but the court seemed to be very fond of interfering with religious matters, it was not always so; but I suppose civilization has extended —

6 I was asked, "Do you believe in obeying the laws of the United States?"

7 "Yes I do, in all except one" — in fact I had not broken that. "What law is that?" *"The Law in Relation to Polygamy."*

8 "Well, why do you except that one?" "Because," I replied "it is *at variance* with the genius and spirit of our institution; because it is at variance with the Constitution of the United States; and because it is in Violation of the Law of God to me."

9 The United States Supreme Court, however, since that time has made it a law of the land, that is, it has sanctioned it; it was not sanctioned at that time — that question was not then decided.

10 We are here to-day, gathered together according to the *Word and*

Law of God and the Commandments of God to us. "Gather my Saints together unto me," says one of the old prophets, "those that have made a *Covenant* with me *by Sacrifice*."

11 "I will take you," says another, "one of a city and two of a family, and I will bring you to Zion, and I will give you pastors according to mine heart, which shall feed you with *Knowledge* and *Understanding*."

12 Now, the servants of God in these last days have been sent out as they were in former days to gather the people,

13 And the Lord has given us this Law — *the Law of Polygamy* — among other things, and I know it before God and can bear Testimony of it, if nobody else knows it. I know that *it came from God*, and that God is its Author.

14 But there are hundreds and thousands of others who have a knowledge of the same thing; but I speak of it in this wise to testify before God, angels and men, before this nation and all other nations that it Came from God.

15 That is the reason that I speak of it, that I may bear my testimony to you and to the nations of the earth.

16 Now, then, about the result of it; that is with God and with the people.

17 It is for us to do the will of God; it is for the Lord to bring about the results in his own way.

18 But one thing I can assure all men, in the name of Israel's God, that neither this nation, nor any other nation, can do anything against the Truth, but for the Truth.

19 Do their very best, help themselves as they may, they cannot help themselves in regard to these matters, for the Lord will say unto them, as he did unto the waves of the mighty ocean, "Hitherto shalt thou come but no further: and here shall thy proud waves be stayed." Now, that is how the thing is.

20 The Prophet in another place says, "Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." He will manage the other.

21 He will put a hook in the jaws of man and of nations, and lead them just as he pleases. They are all in his hands, as we are in his hands.

22 ¶ Need we be surprised people should feel inimical to the Gospel of Jesus Christ? No.

23 Need we be surprised that men, as the scriptures say, "should wax worse and worse, deceiving and being deceived?"

24 No. We have preached it — I have preached it upwards of 40 years in this nation and in other nations.

25 Need we be surprised that they should *Trample Under Foot* the Constitution of the United States? No; Joseph Smith told us that they would do it.

26 Many around me here knew long ago that they would do this thing — and further knew that the last people that should be found to rally around that sacred instrument and save it from the grasp of unrighteous men would be the Elders of Israel!

27 When, therefore, we see these things progressing need we be astonished? I do not think we need be.

28 Some of our people you know, who are a little shaky and get how? Why a little astride of the fence, and say "GOOD LORD and GOOD DEVIL," not knowing into whose hands they will fall; when they see some of these things transpiring they are filled with amazement;

29 But men who understand themselves, and who are in possession of the Gift of the Holy Ghost and the Spirit of the living God, are looking for such things and they are not at all surprised.

30 Were we surprised when the last terrible war took place here in the United States? No; good Latter-day Saints were not, for they had been told about it [long before].

31 Joseph Smith had told them where it would start, that it should be a terrible time of bloodshed and that it should start in South Carolina. But I tell you today the end is not yet.

32 You will see worse things than that, for God will lay his hand upon this nation, and they will feel it more terribly than ever they have done before;

33 There will be more *Bloodshed*, more *Ruin*, more DEVASTATION than ever they have seen before. *Write it down!* You will see it come to pass; it is only just starting in.

34 And would you feel to rejoice? No; I would feel sorry. I knew very well myself when this last war was commencing, and could have wept and did weep, over this nation;

35 But there is yet to come a *Sound of War*, TROUBLE and DISTRESS, in which brother will be arrayed against brother, father against son, son against father, a scene of DESOLATION and DESTRUCTION that will *Permeate* our land until it will be a VEXATION to hear the report thereof.

36 Would you help to bring it about? No, I would not; I would stop it if I could. I would pour in the oil and the wine and balm and try to lead people in the right path that will be governed by it, but they won't.

37 Our Elders would do the same, and we are sending them forth doing all that we can, selecting the very best men we can put our hands upon — men of faith, men of honor, men of integrity — to go forth to preach the Gospel to this nation and to other nations.

38 And how do they receive them? Not long ago they *Killed One* and *Mobbed Others*. Well, we cannot help that.

39 They are in the dark; they do not realize the position they occupy; they know not what spirit they are of.

40 But it is our duty to have our bowels full of compassion extended to them, to send forth the message of life.

41 But when our Elders go among these people they have to take their lives in their hands and trust in the living God.

42 Nevertheless, we need not be afraid, we need not be troubled about any of these matters.

43 "Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to

destroy both soul and body in hell." Yea, I say unto you fear Him;

44 And we feel to-day, while we would submit to every ordinance of man that is Just, Equitable and Right, observe every law and interfere with no man's rights,

45 [Yet] we are not Ignorant of the Fact that it is Unjust for *Legislatures* and *Courts* to make and *Enforce Laws* to Entrap and Destroy us; that a *Magnanimous* and *Just Government* would Protect *All its Citizens;*

46 But we feel, at the same time, that *the Lord is our God*, the Lord is our Judge, the Lord is our **Law-Giver**, the *Lord is our King*, and he shall *Rule Over Us;*

47 And all that feel like saying that say Amen. *(The vast congregation responded "Amen.")*

48 It is an historic fact, written in letters as of *Living Fire*, that neither nations, Peoples, Emperors, Kings, or Presidents, nor the combined powers of the earth, are able to *Regulate the Conscience* or Change the Faith of man.

49 Noah maintained his faith alone, as against that of a world.

50 Abraham could not be swerved by the most unnatural and forbidding circumstances.

51 Moses, at the behest of God, alone withstood the power of Egypt's king and nation.

52 Daniel unflinchingly bowed his knee to Israel's God, in the face of a *Prohibitory Regal Decree*, passed by the intrigues of the combined powers of the kingdom of Babylon, *who were his enemies*.

53 Job, when tried, *Maintained his Integrity*, even as against God, and said, "*though He slay me,* yet will I Trust in Him;"

54 And he further said, "I know that my Redeemer liveth, and that he will stand at the latter day upon the earth; and though worms destroy this body, yet in my flesh shall I see God."

55 The three Hebrew children could not be made to *Bow to the Image* set up by the King of Babylon;

56 But rather than deny their faith chose the penalty of the *fiery furnace*, in which they walked accompanied by the Son of God.

57 Jesus came to do the will of his Father, and though in doing it he sweat great drops of blood, and begged of his Father to let the cup pass if possible, yet "not my will," he said, "but Thine be done;"

58 And when groaning in mortal agony he cried, "My God, my God, why hast thou forsaken me."

59 And though he could have commanded twelve legions of angels, who would have obeyed him, yet in obedience to the mandate of his Father, he quietly said "It is finished," and gave up the ghost.

60 ¶And this nation may yet learn that under no Fictitious Pleas, as used by the Babylonish nation against Daniel and others, can they pervert or overthrow the *Faith* and *Religion* of the Latter-day Saints;

61 And that no *Legislative Enactment,* nor *Judicial Rulings,* can pluck from the mind of man his undying Faith, or *Legislate Away* the scrupulous

exactions of an INEXORABLE CONSCIENCE.

62 The Rack, the Gibbet, the Faggot, and Death in all its *Horrid Forms* has never accomplished this, nor never will.

63 And in FREE AMERICA, the Land of *Boasted Toleration*, it will be as Impotent under the *Guise* of Liberty as it has been in other ages under the name of *Despotism*.

64 And Congress to Cover their *Shameless Infraction* of the CONSTITUTION of the United States, which GUARANTEES *Religious Liberty* TO ALL — in order to avoid the odium of *Religious Persecution,* which naturally attaches itself to them, may PERVERT an *Institution of God* by MISNAMING POLYGAMY and CALLING IT BIGAMY and not Religion,

65 And though the Supreme Court of the United States may confirm their acts,

66 Yet there are more than one hundred thousand persons who know better than they do, who will declare that *Polygamy* is a PART OF THEIR RELIGION and a *Command* and REVELATION FROM GOD.

67 ¶ These are our feelings and we will try to *Acknowledge* the Lord in all things.

68 And then, on the other hand, we do not wish to treat anybody disrespectfully.

69 Have we any quarrel with this nation? No; they are seeking to quarrel with us; don't let us give them the opportunity.

70 They are like the boy strutting along the street with a chip on his shoulder, asking us to knock it off. But we won't knock it off, but let them strut.

71 It is true they try all they can to annoy and provoke us — that is, a few mean men do, although that is not generally the feeling of the nation, but is confined in great measure to *Religious Fanatics* and *Corrupt Politicians*, some of them holding *Positions Under Government*, are trying to stir up strife.

72 What for; Well, they want to get a certain "ticket" elected. A great amount of this "fuss and feathers" that we have to-day is simply a *Political Ruse* in the interest of *Party Politics*.

73 What for? Why, the brethren have told you. MORMONISM is *very unpopular,* and if they can only do something that will be in opposition to Mormonism it will satisfy the howling priests throughout the land, and a great many of their flocks.

74 As was remarked by one of the brethren, when Jesus was crucified, Pilate and Herod could be made friends.

75 When Mormonism is to be opposed, all men, or at least a great many men, can unite in opposing it.

76 And they want to go before the people and tell them that they have *Rooted out Slavery*, and now they are *after Mormonism,* and wont you religious fanatics join in?

77 No. Excuse me, I mean, you *Pure and Holy Religious People,* who are so humble and possess so much of the spirit that dwelt in the lowly Jesus, won't

you help us to do this thing — wont you vote for us because we are doing this thing?

78 Why, bless your souls, they would not hesitate to sweep us off the face of the earth to get elected. That is their feeling.

79 They care nothing about *Human Rights,* Liberty, or *Life,* if they can bring about the results desired.

80 They would *Despoil,* Destroy and *Overthrow* this people to accomplish their own end.

81 Well, the other party, it is true, would not be very well suited about it, but they would not care to see it politically.

82 However, it is for us to do the best we can. We have got to *Put Our Trust* in the Living God.

Part 101

¶ *"A Revelation given to [Apostle] Wilford Woodruff in 'the Wilderness', of San Francisco Mountain in Arizona, on the 26 day of Jan 1880:"*

***Editors Note**: There are two versions of this revelation recorded in Wilford Woodruff's personal Journals. One was recorded under the date of Friday, the 31st of December 1880, and the other 18 years later, under the date of Sunday, the 18th of April 1897. The earlier version makes more explicit reference to the United States Government, but the later version was more completely punctuated. For the most part I have followed the wording of the earlier version, and in some cases the punctuation of the latter. Aside from these, there is also a third version of the Revelation that was written in another journal, which has been titled "Wilford Woodruffs Journal Appendix". This account may have been copied from an earlier version which Woodruff wrote before he first copied the Revelation into his diary.*

The introduction as given above was written by Apostle Woodruff at the time he received the Revelation. However, though he wrote the Revelation down at the time, for lack of space, he did not then record it in his diary, but rather waited until the end of the year, when on the 31st of December, he included the whole text, together with the one sentence introduction quoted above, as a part of a Synopsis of the years events. Apparently 18 years later Woodruff did not remember where the Revelation had been recorded, consequently in 1897, when he failed to find it under date in his diary, he had his secretary George F. Gibbs record it again under the date of the 18th of April 1897 — this account evidently being copied from another earlier copy made by Gibbs two years before, on the 27th of May 1895. At the time of this later recording Woodruff enlarged his introduction to the Revelation.

What follows, in order of appearance, is the introduction which Woodruff had written into his journal in 1897. Following this is another third introduction

which he recorded in his "Journal Appendix". Following this is a reminiscence of the Revelation that Woodruff gave to his family in 1898, only six months before he died.

¶ After this is the text of the Revelation, following which is a series of diary entries that Woodruff wrote, both before and after he received the Revelation. These give historical context to the times, and among other things, establish the fact that Woodruff's Revelation was presented to President John Taylor and the Quorum of the Twelve Apostles on the 4th and 22nd of April 1880, and that at that time it was accepted and sustained by them as "the Word of the Lord". Following this are other diary entries which give context to Woodruff's thoughts in the aftermath. After this is an editorial statement regarding the fulfillment of Prophecy as contained in Woodruff's Revelation, with particular focus on the Downfall and Destruction of the United States of America and other European Nations.

¶ "During the month of January, 1880 I [Wilford Woodruff] was at Sunset, Arizona, with Bro. Lot Smith and the brethren with him who were trying to establish a branch of the United Order at that place. At this time the Government, through its officers, was using every means in its power to enforce the Edmunds-Tucker anti-polygamy law, with the evident intent on the part of the officers, to break us up as an organized community. Being away from President Taylor and my Quorum, I felt deeply distressed in mind concerning our condition as a people. While thus exercised I went into "the Wilderness," a region of country called by this name situated about forty miles west of Sunset; and while there I stopped with two young men who were herding sheep belonging to the people of Sunset. I remained with them ten days reading the revelations of God as contained in the Doctrine and Covenants, and praying fervently unto the Lord to reveal to me His mind and will concerning Zion. On retiring to bed on the night of the 25th of January, 1880, I found myself rapt in vision, and the next morning the following revelation was given to me of the Lord which I wrote at the time" (Wilford Woodruff Journal, Sunday, 18 April 1897)

¶ "January 26, 1880 Mountains of Sunset, Arizona [—] I read Coates lectures against Mormonism which were the inspiration of the Devil and full of lies. I Prayed the Lord to give me his Holy Spirit and Light and Truth. I went to bed filled with Prayer and Meditation. I fell asleep and slept until about midnight. I awoke [and] the Lord poured out his spirit upon me and opened the vision of my mind so I could comprehend in a good measure the mind and will of God and his purposes concerning our Nation and the inhabitants of Zion [—] and when the vision of my mind was open to comprehend the situation of our Nation, their Wickedness, Abominations & Corruption and the Judgments of God and Destruction which awaited them, [—] and when I comprehended the great

and Mighty responsibility which rested upon the Quorum of the Apostles in the sight of God and the Heavenly Hosts, my head became a fountain of tears and my Pillow was wet as with dews of heaven and sleep departed from me and the Lord revealed unto me our duty [—] even the duty of the Twelve Apostles and all the Faithful Elders of Israel, and the following is a portion of the will of the Lord made manifest to me while dwelling in a shepherds tent in the wilderness surrounded by the drifting snows of the mountains while wrapped in the visions of the night." (Wilford Woodruff's Journal: Appendix, 26 January 1880)

¶ *"Mon Mar 7th [1898] I went to the office. Did not sleep very good last night. I requested my sons [together with] their wives and my daughters & their husbands to meet with me this evening at home, as I wished to talk with them on some important matters. I also asked Bro L. John Nuttall to accompany me home this afternoon. After supper and at 7:30 we met in the parlor. There were present myself and wife Emma, Ashael & wife, Naomi, Owen and wife Ellen, Ovando Beebe & Clara, Jos Daynes & Blanche, W. McEwan & Alice, L. John Nuttall, Andrew Smith, my Grandson Henry Eugene Woodruff, 2 of Ashael's children and Mazie Berkiey the house maid.*

¶ *"I referred to my labors in Arizona some 18 years ago and related my experience among the people of Brigham City [Arizona] &c in the United Order and of my going into the San Francisco Mountains where I staid with some of the brethren who were herding sheep some 10 days. I was very busy reading the Book of Doctrine & Covenants. On one night I had a vision and in the morning a revelation which I wrote and afterwards sent a copy to President John Taylor and the Apostles.*

¶ *"I said I wanted my family to hear it read as many things in it were now transpiring & coming to pass in our day. Many of the things spoken of in the revelation were attended to by President John Taylor and the apostles at that time. I had asked Bro Nuttall to come and read it, because he had read it to the President & Twelve 18 years ago. Bro Nuttall then at my request read the revelation, after which I made some more remarks by way of explanation and requested all to try and remember these things, but it was not for them to mention them or speak of them in any place, until after they were made public by action of myself & the Twelve Apostles. I called on Ashael to pray which he did. Bro Nuttall then bore testimony to what I had said of the action of the Presidency & Twelve." (Journal of Wilford Woodruff, 7 Mar 1898, Church Historian's Office, Salt Lake City, Utah; see also* ***Wilford Woodruff's Journal*** *Vol. 9: <7 Mar 1898> 537)*

A Revelation given to Wilford Woodruff in the Wilderness of San Francisco Mountain in Arizona On the 26 day of Jan 1880:

1 Thus saith the Lord unto my servant Wilford Woodruff, I have heard thy prayers and will answer thy petition.

2 I will make known unto thee my will concerning the nation who encumbers the land of promise and also concerning Zion and her inhabitants.

3 I have already revealed my will concerning the nation through the mouth of my servant Joseph, who sealed his testimony with his own blood, which testimony has been in force upon all the world from the hour of his death.

4 What I the Lord have revealed in that testament and decree upon this nation and upon all the nations of the earth, shall be fulfilled, saith the Lord of Hosts.

5 I the Lord have spoken and will be obeyed.

6 My purposes shall be fulfilled upon this nation and no power shall stay my hand.

7 The hour is at the door when my wrath and indignation shall be poured out upon the wicked of this nation.

8 Their murders, blasphemies, lyings, whoredoms and abominations have come up before my face and before the heavens, and the wrath of mine indignation is full.

9 I have decreed plagues to go forth and lay waste mine enemies, and not many years hence they shall not be left to pollute mine heritage.

10 The devil is ruling over his kingdom and my spirit has no place in the hearts of the rulers of this nation, and the devil stirs them up to defy my power and to make war upon my Saints.

11 Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for your profit and guidance.

12 Thus saith the Lord unto my servant John Taylor and my servant Wilford Woodruff and my servant Orson Pratt and to all the residue of mine Apostles. Have you not gone forth in my name with out purse or scrip and declared the Gospel of Life and Salvation unto this nation and the nations of the earth and warned them of the judgments which are to come as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord?

13 You have done this year by year for a whole generation as men count time.

14 Therefore your garments are clean of the blood of this generation and especially of this nation.

15 Therefore as I have said in a former commandment, so I the Lord say again unto mine Apostles,

16 Go ye alone by yourselves whether in heat or in cold and cleanse your feet with water, pure water, it matters not whether it be by the running streams or in your closets, but leave these testimonies before the Lord and the heavenly hosts;

17 And when you have all done this, then gather your selves together in your holy places and clothe yourselves in the robes of the Holy Priesthood and there offer up your prayers according to my holy law.

18 Let him who presides be mouth and kneel upon the holy altar and there let mine Apostles bring all their testimonies before my face and before the heavenly hosts and before the justified spirits made perfect.

19 And thus saith the Lord unto you mine Apostles, when you bring these testimonies before me, let them be presented by name as far as the spirit shall present them unto you —

20 The Presidents of the United States, the Supreme Court, the Cabinet, the Senate and House of Congress of the United States, the Governors of the States and Territories, the judges and officers sent unto you and all men and persons who have taken any part in persecuting you or bringing distress upon you or your families or who have sought your lives or sought to hinder you from keeping my commandments or from enjoying the rights which the constitutional law of the land guarantee unto you.

21 And what I the Lord say unto you mine Apostles, I also say unto my servants the Seventies, the High Priests, the Elders, the Priests and all my servants who are pure in heart and who have borne testimony unto this nation.

22 Let them go forth and cleanse their feet in pure water and bear testimony of it unto your Father who is in heaven.

23 And then, saith the Lord unto mine Apostles and mine Elders, when ye do these things with purity of heart, I the Lord will hear your prayer[**s**] and am bound by oath and covenant to defend you and fight your battles.

24 As I have said in a former commandment, it is not my will that mine Elders should fight the battle of Zion, for I will fight your battle.

25 Nevertheless let no man be afraid to lay down his life for my sake, for he that layeth down his life for my sake shall find it again and have eternal life.

26 The nation is ripened in iniquity and the cup of the wrath of mine indignation is full and I will not stay my hand in judgment upon this nation or the nations of the earth.

27 I have decreed wars and judgments upon the wicked and my wrath and indignation are about to be poured out upon them and the wicked and rebellious shall know that I am God.

28 As I the Lord have spoken so will I the Lord fulfill.

29 I will spare none who remain in Babylon, but I will burn them up, saith the Lord of Hosts.

30 As I the Lord have suffered, so will I put all enemies under my feet, for I the Lord utter my word and it shall be obeyed.

31 And the day of wrath and indignation shall come upon the wicked.

32 And I say again, woe unto that nation or house or people who seek to hinder my people from obeying the Patriarchal Law of Abraham, which leadeth to a Celestial Glory, which has

been revealed unto my saints through the mouth of my servant Joseph,

33 For whosoever doeth these things shall be damned, saith the Lord of Hosts, and shall be broken up and wasted away from under heaven by the judgments which I have sent forth, and which shall not return unto me void.

34 And thus with the sword and by bloodshed, and with famine and plagues and earth quakes and the thunder of heaven and the vivid lightnings shall this nation and the nations of the earth be made to feel the chastening hand of an Almighty God until they are broken up and destroyed and wasted away from under heaven, and no power can stay my hand.

35 Therefore, let the wicked tremble, let them that blaspheme my name hold their lips, for destruction will swiftly overtake them.

36 All that I the Lord have spoken through the mouth of my Prophets and Apostles since the world began concerning the last dispensation and fullness of times, concerning my church which has been called out of the wilderness of darkness and error, and concerning the Zion and Kingdom of God and concerning Babylon the great, and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled.

37 And though heaven and earth pass away, my words shall not pass away, but shall all be fulfilled, saith the Lord.

38 These revelations and testimonies you have be fore you.

39 Let my saints search the word of the Lord and treasure that which is to come.

40 As I have decreed, so shall my judgments begin at the house of God.

41 There are those in my Church who have a name among you, who are adulterers and adulteresses and those who blaspheme my name and those who love and make a lie, and those who revel and drink with the drunken.

42 If they do not speedily repent of their wickedness and abomination, they shall be severed from the ordinances of my house, saith the Lord.

43 There are many who have need to repent, whose hearts are set upon the things of this world, who aspire to the honors of men, and do not honor the priesthood, nor seek to build up the Kingdom of God as they should.

44 Neither do they learn or comprehend that the rights of the priesthood are inseparably connected with the powers of heaven and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

45 Such should repent and turn unto the Lord, and seek for the Holy Spirit to guide them.

46 Judgments will begin at my house, and from thence will they go forth unto the world and the wicked cannot escape.

47 Blessed are the pure in heart, for my blessings await them in this life and eternal life in the world to come.

48 Thus saith the Lord unto you, my servants and Apostles who dwell

in the flesh, fear ye not your enemies.

49 Let not your hearts be troubled. I am in your midst. I am your advocate with the Father.

50 I have given mine angels charge concerning you.

51 Mine eyes are upon you, and the eyes of your heavenly Father and the heavenly hosts, and all justified spirits made perfect are watching over you.

52 Your works are manifest before the face of my servants who have sealed their testimony with their blood and before all of my servants of the Twelve Apostles whom I have taken unto myself.

53 The veil is taken from off their faces and they know your works.

54 They await your coming when you have finished your testimony in the flesh.

55 Therefore be ye faithful until I come. My coming is at the door.

56 Call upon the Lord in mighty prayer. Ask and you shall receive.

57 Whenever you agree as touching anything and ask the Father in my name, it shall be given unto you.

58 Seek diligently to build up Zion and magnify your high calling and your enemies shall not prevail over you.

59 Zion shall not be moved out of her place.

60 Zion shall prevail against her enemies.

61 My people shall not be hindered in the building of my temple unto my holy name, if they will hearken unto my voice and do as I command them.

62 The blood of my servants Joseph and Hyrum and of mine Apostles and Elders which has been shed for the word of God and the testimony of Jesus Christ cries from the ground for vengeance upon the nation which has shed their blood.

63 But their blood shall speedily be avenged and shall cease to cry unto me, for the hour of God's judgment is fully come and shall be poured out without measure upon the wicked.

64 But hearken and hear, O ye Apostles, Elders and people of my Church, to the word of the Lord concerning you,

65 That for all the blessings that I will pour out upon you and the inhabitants of Zion and the judgments and destructions upon the wicked, that I will be inquired of by you to ask the Father in my name to do and to perform these things for you. As I told all the House of Israel by my servant Moses, that they should ask at my hand for all those blessings which I the Lord have promised unto Israel in the latter days.

66 And as I the Lord ordained mine Apostles who were with me in my ministry, and promised them that they should sit upon twelve thrones, judging the Twelve Tribes of Israel, so I say unto you mine Apostles, whom I have raised up in these last days, that I have ordained you to bear record of my name, and of the gospel of Jesus Christ, to the Gentiles first, and then to the House of Israel.

67 I have also ordained you to sit upon thrones and judge the Gentiles and all of the inhabitants of the earth unto whom you have borne testimony

of my name in the day and generation in which you live.

68 Therefore how great is your calling and responsibility before me.

69 Therefore gird up the loins of your minds and magnify your callings in the fear of God and prepare ye for the coming of the Son of Man, which is nigh at the door.

70 No man knoweth the day nor the hour; but the signs of both heaven and earth indicate His coming, as promised by the mouths of my disciples. The fig trees are leaving and the hour is nigh.

71 Therefore prepare your selves, O ye Saints of the Most High God with oil in your lamps, for blessed is he that watcheth for the coming of the Son of Man.

72 Again hear ye the word of the Lord, O ye mine Apostles whom I have chosen in these last days to bear record of my name and to lead my people Israel until the coming of the Son of Man,

73 I the Lord have raised up unto you my servant John Taylor to preside over you and to be a lawgiver unto my Church.

74 He has mingled his blood with that of the martyred prophets.

75 Nevertheless, while I have taken my servants Joseph and Hyrum unto myself; I have preserved my servant John Taylor for a wise purpose in me.

76 I have also taken many others of the Apostles unto myself, for I take whom I will take, and preserve in life those whom I will preserve, according to the counsel of my own will.

77 And while my servant John Taylor is your President, I wish to ask the rest of my servants of the Apostles the question,

78 Although you have one to preside over your Quorum, and over the Church which is the order of God in all generations, do you not all of you hold the Apostleship, which is the highest authority ever given to man on the earth? You do.

79 Therefore you hold in common the Keys of the Kingdom of God in all the world.

80 You each of you have power to unlock the veil of eternity and hold converse with God the Father and his Son Jesus Christ and to have the ministration of angels.

81 It is your right, privilege and duty to inquire of the Lord as to his mind and will concerning yourselves and the inhabitants of Zion and their interests.

82 And whenever any one of you receives the word of the Lord, let it be written and presented in your councils,

83 And whatever by a united consent you deem wisdom to be presented unto the people, let it be presented by the President, my servant John Taylor, as the word of the Lord.

84 In this way you will uphold him and strengthen his hands, as all the burden should not rest upon one man.

85 For thus saith the Lord all of mine Apostles should be full of the Holy Ghost, of inspiration and revelation and know the mind and will of God and be prepared for that which is to come.

86 Therefore let mine Apostles keep my commandments and obey my laws and the gates of hell shall not prevail against you. Fear not for lo, I am with you until I come. I come quickly. Even so, amen. (Wilford Woodruff Journal, 31 December 1880, recorded under the title: "Synopsis of my labors in 1880"; see also Wilford Woodruff Journal, 18 April 1897, Church Historians Office)

Excerpts from the Journal of Wilford Woodruff Regarding his 1880 Revelation & Events of the Times

10 [Nov 1879]:

¶ . . . . . I dreamed last night of seeing my Father. He was dressed in white robes [as] . . . was myself [and] as were many others. I saw Thomas Bullock the [scribe] and among other Persons I saw a Number of Gentiles who were our enemies in our midst and I thought they ought not to be with us. I have had a Number of Dreams Lately that seem to have some meaning to them.

¶ I read the following in the ***Arizona Miner***: "Apostle Wilford Woodruff of the Latter Day Saints . . . [has] recently unbosomed himself to the Mormon Church as follows: 'I will never dishonor [i.e. desert] my wives & children [and disobey the commandments of God] at the Demand of a Nation Steeped in Sin and Ripe for the Damnation of Hell — [I would rather go to prison and to death.] * * * I read this paragraph and went on reading the life of Christ as composed and Tranquil . . . [as I had been] before [I read it —] I am in the hands of God & so [is] the United States Government.

¶ I glory in the Epistle & Testimony which I have bourn to all Nation[s] and all the world from which that extract was made [(***Deseret News*** 1 April 1879; see also ***Millennial Star*** 41: <21 April 1879> 241–246; For the whole text of Woodruff's Epistle, see ***Epistles, Letters, Revelations, Speeches and Conference Addresses of President John Taylor — 1877–1887***, under date of 22nd Feb 1879)] and God will hold up my Testimony and the Testimony of all the Righteous. Though the heaven and Earth Pass away, the Testimony of Inspiration will not Pass away but will all be fulfilled as the Lord liveth.

13 [Nov 1879]:

¶ Br Smith made a fire & soon found his horses. We then drove 12 Miles through a foot of snow over the rock without a road. We arrived at the dairy at 2 o'clock and [were] glad to get at a house. We found 2 feet of Snow at the Dairy. We stopped for the night with Brother Robert K. Burk.

¶ I went to bed and dreamed of meeting with President Young, O[rson] Hyde and a number of others. I asked President Young if he would not Speak to us. He said He had done his talking. O[rson] Hyde referred to my Epistle. President Young spoke a few words to me. I spoke and bore testimony of the Signs of the Times & [the] Judgments of God upon Our Nation. I awoke while speaking. 12 M[iles].

16 [Nov 1879]:

¶ Sunday I arose this morning meditating upon my dream last night. I was with the Quorum of the Twelve and President Brigham Young was with us, in Conversation with us. I spent most of the day reading History.

16 [Dec 1879]:

¶ . . . . . I dreamed at night that President Taylor was sealing all in the Church [into] Plural marriages, to them that wished it. We met in the Council of the 12. I thought the Glory of God rested upon us and we done all our work openly and the government had no power over us and we rejoiced together.

Dec 23 [1879]:

¶ We are having the Coldest Blowing Snow Storm of the season so far. . . .

24 [Dec 1879]:

¶ In Company with Lot Smith I rode to St. Joseph and held a Meeting. Lot Smith & W. W[oodruff] spoke to the People in the spirit of the Lord. We had a good Meeting. 25 Miles.

25 [Dec 1879]:

¶ We drove to Woodruff & Stopped with Brother Hatch. We held a Meeting and Br Lot Smith, Burnham, Hatch & W. Woodruff all spoke & had a good time. W. Woodruff said He did not Believe that any person who lived to see 1890 would be able to see any United States, for He believed the Union would be broken by that time. Let the Historian see *if He guessed right*.

Jan 1, 1880:

¶ . . . . This year opens with a prospect of Great Hostility of our government against the Church of Jesus Christ of Latter day Saints and the Kingdom of God Established in Utah and adjoining Territories in the Rocky Mountains, the Everlasting Hills (Gen 49:26) given to old Father Jacob and his Posterity. But God reigns and our trust is in Him. He will guide His Saints as He has in days gone by. And when this year is past we shall see what State both

the Nation and the Saints will be in at the End of the year. Our Nation is rapidly Hastening to destruction and is ripening in iniquity and is doomed to destruction in fulfillment of the word of God who has spoken Concerning them.

9 [Jan 1880]:

¶ . . . . . We returned home to Sunset. 25 Miles. I there found a package of Letters for me, 2 from John Taylor, 2 from Jaques, 2 from G. Q. Cannon . . . also the ***Deseret News***. We find a strong spirit getting up in Congress against the Saints.

17 [Jan 1880]:

¶ . . . . . I wrote a letter to A. M. Musser of 8 Pages and gave my views of the State of the Nation. I told him if Grant was the next President I thought he would be the last President and the Nation would go down on his hands. *Of course this is only the reflection of the mind.* Time must Determine the state of the Nation. *One thing is certain, that the Nation is fast ripening in Iniquity.*

Jan 18 [1880]:

¶ Sunday I met the Branch at 10.30. I read in the D & C a part of several Sections and spoke 30 M., followed By George Lake. We Met at Brigham City [Arizona] in the Afternoon and Lot Smith spoke 40 M., & W. Woodruff 35 M., upon the Signs of the Times and the State of the Nation. I read the News in the Evening. Saw a prospect of Grant being a candidate for the Presidency for the Republican Party for 1880.

20 [Jan 1880]:

¶ . . . . I left Sunset and travelled to the sheep herd in the Mountains. . . . I spent the night in a tent of the 2 shepherds. Distance 25 Miles.

25 [Jan 1880]:

¶ Sunday I arose this morning quite sore with my ride yesterday. I read to day all the Lectures [On Faith] in the Doctrine & Covenants and several of the Revelations.

26 [Jan 1880]:

¶ It was quite Windy and Cold. I spent the forenoon reading [and] the Afternoon Doctoring sheep. In the Evening Br Watkins arrived from St. Joseph and Brought me 6 letters from George Reynolds in the Penitentiary . . . and some Papers. Br Watkins Staid with me through the night. I read Coates lectures against Mormonism, which was the inspiration of the Devil and full

of lies. I Prayed the Lord to give me his Holy Spirit and Light and Truth.

¶ I went to Bed filled with Prayer and Meditation. I fell asleep and slept until about Midnight. I awoke. The Lord poured out His Spirit upon me and opened the vision of my mind so I could [see] & Comprehend in a good measure the mind and will of God and His purposes Concerning our Nation and the inhabitants of Zion [—] and when the vision of my mind was open to comprehend the situation of our Nation, their Wickedness, Abominations & Corruptions and the Judgments of God and Destruction which awaited them, and when I Comprehended the great and Mighty responsibility which rested upon the Quorum of the Apostles in the sight of God and the Heavenly Hosts, My head became a fountain of tears and my Pillow was wet as with the dews of heaven and sleep departed from me and the Lord revealed unto me our duty, Even the duty of the Twelve Apostles and all the Faithful Elders of Israel and the following is a portion of the will of the Lord [which was] made manifest to me while dwelling in a shepherds tent in "the Wilderness", surrounded by the drifting snows of the mountains while wrapped in the Visions of the night.

¶ For the want of room in this Journal I shall omit Copying this Revelation given to Wilford Woodruff in the Wilderness, Jan 26, 1880, As a Copy Can be found in my Book from which this Journal is taken. Also a Copy is in the hands of the Presidency of the Church.

Jan 27, 1880:

¶ I arose in the morning after the visions of the night with my heart filled with Joy and Gratitude for the Manifestations of the Spirit of God unto me. I have written the Revelation of God unto me as it was given by the Inspiration of the Holy Ghost. I had read the Revelation[s] in the Doctrine & Covenants and Prayed earnestly unto the Lord to show me his mind & will Concerning myself and my brethren the Apostles and the Lord gave me that Revelation in answer to my Prayers. I spent the day in reading.

Jan 28 [1880]:

¶ We had a hard snow Storm. It snowed all day. I was again wrapped in Vision during a good deal of the night concerning the Destiny of our Nation and of Zion. It was strongly manifest to me the duty of the Apostles and Elders to go into our Holy places & Temples and Wash our Feet and bear Testimony to God & the Heavenly Hosts against the Wickedness of this Nation. My pillow was wet with the fountain of tears that flowed as I Beheld the Judgments of God upon the Wicked.

Feb 1, 1880:

¶ It was a clear pleasant Morning. We drove 25 Miles to Sunset. Thus I have spent 11 days in the Mountains, in the Midst of the Driving Snow, making my bed on the Ground in the shepherds tent and in the open air, surrounded with the drifting Snows of a [f]rigid Winter. I eat my bread & meat twice a day with thanksgiving and drank the Cold snow water and Enjoyed the best of health.

¶ When I left Sunset I had a severe Cold on my Lungs and after being 2 days in the Mountains it Entirely left me and although I was several Days in the saddle, from 8 to 10 hours, with the Cold North Wind and Snow blowing in my face, [—] I would naturally have supposed that I would have Frozen, yet I did not suffer but vary little with the Cold, which seemed remarkable to me, considering my age, having passed through seventy three winters.

¶ On my arrival at Sunset I had a package of 18 letters awaiting me . . . . which I read with much interest.

¶ I attended the Evening meeting at Sunset, and had 4 letters read from Brs Reynolds, McAllister, Bleak & Farnsworth. I also addressed the Saints and spoke plain unto them concerning the Signs of the Times. 25 Miles.

4 [Feb 1880]:

¶ I spent the day in writing in my Journal the Revelation given me in the Mountains. The Thermometer showed the Cold 6 degrees below zero, the Coldest morning of the Season. I spent the Evening in Council.

5 [Feb 1880]:

¶ I attended the fast day meeting and heard the people bear Testimony. I spoke a short time. I wrote a letter to President John Taylor and the Twelve Apostles. I gave them an Account of the Revelation the Lord gave unto me in the shepherd's tent in the wilderness and I sent them a Copy of the same.

Feb 8 [1880]:

¶ Sunday I attended meeting at Sunset, Apache Co., Arizona in the forenoon. Br Riche Prayed. John W. Young spoke 23 M., Br Richie 8, Br Mortenson 8, W. Woodruff 30 M. <in the power of God>. Afternoon. We held a Meeting at Brigham City [Arizona]. J. W. Young spoke 30 M., W. Woodruff 30 M. We then returned to Sunset. Held a meeting in the Evening. Br Hatch spoke 20 M., Br Brookbank 25 W. Woodruff 30.

9 [Feb 1880]:

¶ I received a letter from Br Allred. I had a room full of Company for Council, and a great Cry for bread upon every hand. I wrote 2 letters to R. A

Allred and G. Teasdale, & G. Q Cannon of 4 pages. Spoke of my Mountain visit and Revelation.

16 [Feb 1880]:

¶ I wrote all day on Ezra Carter letter. J. W. Young went to St. Joseph. I wrote until one o'clock at night. Ezra Carter letter Contained 29 pages. I gave him a History of my last years work among the Lamanites, Purchase of the Ferry and at St. John, travels in the Mountains, My views of Government, the Political Tirade against the Mormons, the Corruption of the Government. I bore my Testimony to him of the Gospel and the Law of the Patriarchal Order of Marriage. I also spoke of Father Carters family.

27 [March 1880]:

¶ We drove to Parawan. I stopped with Jesse N Smith. I attended the Conference. I heard the report of the Different Branches and Wards by the Bishops and all the different Quorums & schools. J. G. Bleak spoke 25 M., W. Woodruff 45. I reproved sin. I re[ceived] in the Evening the last Letter I [had] sent to the Twelve & Presidency [—] <the revelation> I sent them. I spent the Evening with Jesse N Smith.

April 3d [1880]:

¶ . . . . I met in Council with the Twelve & Priesthood for Meeting.

April 4, 1880:

¶ Sunday We met in the new assembly Hall for a two days Meeting. Moses Thatcher Prayed. John Taylor spoke 6 Minutes, W. Woodruff 50 M., M[oses] Thatcher 45. After noon. House Crowded. Many had to go away. D. H. Wells Prayed. Orson Pratt spoke 50 M., C. C. Rich 20. Orson Pratt said He was Baptized Sept 19, 1830. John Taylor spoke 6 M.

¶ *We met in the Prayer Circle*. ***A Certain Revelation was discussed given to Wilford Woodruff in the Wilderness of Arizona Jan 26 1880*** **AND IT WAS RECEIVED BY THE TWELVE.**

20 [April 1880]:

¶ . . . . I met in Council & Prayer Circle in the Afternoon. A Certain Revelation was spoke of . . . .

21 [April 1880]:

¶ Still Cold weather. . . . I met in Council in the Afternoon. <Fifty> at the City Hall. A variety of subjects discussed.

22 [April 1880]:

¶ . . . . I spent the . . . Afternoon in Council. *A Revelation was discussed* [i.e. Woodruff's 26 Jan 1880 Revelation] and **Received as the Word of the Lord**. Many good remarks were made by the Apostles. . . .

6 [June 1880]:

¶ ***Sunday*** I spent the forenoon in the office with L. John Nuttall. I attended Meeting in the Afternoon in the Tabernacle. Wm. Taylor Prayed. W. Woodruff spoke 46 M[inutes] He read the last Paragraph of the 12[th] Chapter of Ezekiel and referred to [the] 9[th], 14[th], & 33[rd] Ch[apters] of Ezekiel [and] of the fulfillment of Prophesy. The wicked Destroyed [—] Noah, Daniel & Job only [were] saved by their righteousness. The Apostles & Elders [are] watchmen on the walls of Zion as Ezekiel was. I met with the 14[th] Ward in the Evening and spoke to the people about an hour.

13 [June 1880] Sunday:

¶ . . . . I Attended Meeting in the Afternoon. . . . Orson Pratt [spoke] 40 M[inutes] and spoke in the Power of God upon the Celestial Kingdom of God. We met in the prayer Circle.

¶ I attended Meeting in the 15[th] Ward in the Evening. Br . . . . W. Woodruff spoke one hour & 10 M[inutes] upon his first Mission [to the] . . . Fox Islands and the State of the World and the Judgments of God that await the Wicked.

31 [Jan 1881]:

¶ I spent the day Copying in my Journal. I having written in my Journals in pen Books for near two years I have had to Copy them in this Journal & the one previous. I finished this Copying on the 3d day of Feb 1882. (Journal of Wilford Woodruff, Church Historian's Office, Salt Lake City, Utah; see also ***Wilford Woodruff's Journal***, Vol. 7:536–579; Vol. 8:9)

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REGARDING PROPHECY
&
THE TIME OF THE SECOND COMING
&
THE PROPHECY OF WARS AND RUMORS OF WARS
&
OTHER END TIME EVENTS

Statements made by Woodruff make it evident that as of 1880 he believed the Judgments of God upon the United States and the Wicked were Imminent. Not only so, but he also believed that the Second Coming was "nigh at hand" and that it would occur in, or near the year of 1890. Yet it must be acknowledged from other statements that his belief in this matter was not founded in Revelation, but rather personal opinion and his own private interpretation of statements made by the Prophet Joseph Smith and Scripture. The following expression of Woodruff's "opinion" is taken from his diary:

25 [Dec 1879]: . . . We held a Meeting . . . W[ilford] Woodruff said He did not Believe that any person who lived to see 1890 would be able to see any United States, for He believed the Union would be broken by that time. Let the Historian see *if He* ***guessed*** *right*.

Woodruff was not alone in these views, for there were also others who were of the same mind. Benjamin F. Johnson, was aware of the prevalent belief among the Latter Day Saints regarding this matter and wrote the following in his diary:

"**January 1, 1890**. This is the year to which many have looked as a period for great events. To me it is the **MIDDLE HOUR OF THE NIGHT OF DARKNESS**, *before the* **MILLENNIAL DAWN** or *the coming of Christ in His power*. The first sixty years of the church. ***Just half of the period*** of the one hundred and twenty years that God allotted to Noah as the days of a man. Just one half of 'this generation' which should not 'pass away until all these things are fulfilled.' So may we not look for **ANOTHER SIXTY YEARS** [**I.E. 1950**] in which to preach the gospel, gather the saints, redeem the center stake of Zion, build the holy temple, convert the Lamanites, rebuild Jerusalem and for Israel to return from the north? **AND AT THE END OF ANOTHER SIXTY YEARS** [i.e. 2010] may not the Sun of righteousness arise and the Sabbath of rest have come for the earth? [Malachi 4:2] Many are left to marvel at the promise of the Lord to Joseph, that 'at eighty five years of age, he should see His face,' as recorded Doc. and Cov't, section 130, 14–15. But to me this is plain. The Lord was talking to him in the flesh and in his flesh it would have its fulfillment and not in spirit, 'under the Alter,' 'with the Souls of the Martyrs' for those in Tabernacle cannot associate with disembodied spirits . . . ." (***A Life's Review, the Autobiography of Benjamin F. Johnson*** <Grandin Book Co, Provo – 1997> 319–320)

To be sure Woodruff's revelation does express a certain imminence, as evinced in such statements as: "be faithful until I come. My coming is at the door", (verse 55) and the closing statement to his revelation which affirms: "Fear not for lo, I am with you until I come. I come quickly. Even so, amen." (verse 86) But these same kinds of statements can also be found in the revelations of Joseph Smith. For example, a revelation given to the Prophet in October of 1830 states:

Wherefore, be faithful, praying always, having your lamps trimmed and burning, and oil with you, that you may be ready at the coming of the Bridegroom — For behold, verily, verily, I say unto you, that I come quickly. Even so. Amen. (D&C 33:17–18)

Aside from this, there are also other revelations that were given to the Prophet which contained similar statements: See: D&C 34:11–12; 35:26–27; 39:23–24; 41:4; 49:28; 51:20; 54:10; 68:35; 87:8; 88:126; 99:5; 112:34. Not only so, but the message of the imminent return of Christ can also be found in the New Testament:

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which Must Shortly Be Done. 7 **Behold, I Come Quickly** . . . . 10 And [the Angel] . . . saith unto me, Seal not the sayings of the prophecy of this book: for **The Time Is At Hand**. 11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. 12 And, behold, **I Come Quickly**; and My Reward Is With Me, *to give every man According As his Work Shall Be.* (Rev 22:1–12)

Such expressions do leave you with the feeling that things are near at hand, and this too, even 2000 years ago, in the time of the New Testament. Yet at the same time it must be acknowledged that there are also other statements in Scripture as also in Woodruff's revelation, which make it clear that the time of the Lord's coming has not been revealed:

Therefore gird up the loins of your minds and magnify your callings in the fear of God and prepare ye for the coming of the Son of Man, which is nigh at the door. No man knoweth the day nor the hour (Matt 25:13); but the signs of both heaven and earth indicate His coming, as promised by the mouths of my disciples. The fig trees are leaving and the hour is nigh (Matt 24:32–51). Therefore prepare yourselves, O ye Saints of the Most High God *with oil in your lamps* (Matt 25:1–13), for ***blessed is he that watcheth for the coming of the Son of Man***." (Verses 70–71)

It is significant that not only does Woodruff's revelation speak of the Destruction of the United States and other nations, but on two occasions it also affirms that the Judgments of God would begin with the Church:

Let my saints search the word of the Lord and treasure up wisdom and be prepared for that which is to come. As I have decreed (D&C 112:23–26), so shall my judgments begin at the house of God. (verses 39–40; for another similar statement see verse 46)

As with some in our day, so also in the days of the Savior, there were those who looked for the Second Coming as though it were imminent, all of which made it necessary for Paul to disalarm the Saints:

1 Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, 2 That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. 3 Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; (2 Thessalonians 2:1–3).

In keeping with this, even Jesus found it necessary to explain to his disciples that there were certain Prophetic events which must occur before it would be time for the Second Coming:

Ye say that ye know that the end of the world cometh; ye say also that ye know that the heavens and the earth shall pass away; And in this ye say truly, for so it is; but these things which I have told you shall not pass away until all shall be fulfilled. (D&C 45:22–23)

The truth be told, even now in our day, there are still certain Prophetic Events which must occur before the Second Coming. But where it concerns the rise of THE KINGDOM OF THE ANTI-CHRIST and the prophecy regarding "Wars and Rumors of Wars" — these things were well underway even before Woodruff received his revelation. In fact the same Prophetic Declarations which are to be found in the 1880 revelation of Wilford Woodruff, are also found in the revelations of the Prophet Joseph Smith, the Bible and Book of Mormon — and this too in the same imminent language. But inasmuch as Woodruff's revelation focuses on the Destruction of the United States, let us consider some of the events which involve its fulfillment.

1 Thus saith the Lord unto my servant Wilford Woodruff . . . . 3 I have already revealed my will concerning the nation [in which you live] through the mouth of my servant Joseph . . . . 4 What I the Lord have revealed in that testament and decree upon this nation and upon all the nations of the earth, shall be fulfilled . . . . and no power shall stay my hand. 7 The hour is at the door when my wrath and indignation shall be poured out upon the wicked of this nation. 8 Their **MURDERS, BLASPHEMIES, LYINGS, WHOREDOMS AND ABOMINATIONS** have come up before my face and before the heavens, and *the wrath of mine indignation is full.* 9 **I HAVE DECREED PLAGUES TO GO FORTH AND LAY WASTE MINE ENEMIES,** and *not many years hence they shall not be left to pollute mine heritage.* 10 **THE DEVIL IS RULING OVER HIS KINGDOM** and *my spirit has no place in the hearts of the rulers of this nation,* and **THE DEVIL STIRS THEM UP TO DEFY MY POWER** and to make war upon my Saints. . . . . .

15 Therefore as I have said in a former commandment, so I the Lord say again unto mine Apostles, 16 Go ye alone by yourselves . . . and cleanse your feet with water, . . . [and] leave these testimonies before the Lord and the heavenly hosts; 17 And when

you have all done this, then gather yourselves together in your holy places and clothe yourselves in the robes of the Holy Priesthood and there offer up your prayers . . . 18 Let him who presides be mouth and kneel upon the holy altar and there let mine Apostles bring all their testimonies before my face . . . . 19 And thus saith the Lord unto you mine Apostles, when you bring these testimonies before me, let them be presented by name as far as the spirit shall present them unto you — 20 The **Presidents of the United States, the Supreme Court, the Cabinet, the Senate and House of Congress of the United States, the Governors of the States and Territories, the Judges and Officers** sent unto you and all men and persons *who have taken any part in persecuting you* or bringing distress upon you or your families or who have sought your lives or sought to hinder you from keeping my commandments or from enjoying the rights which the constitutional law of the land guarantee unto you. . . . . .

26 The Nation is Ripened in Iniquity and *the cup of the wrath of mine indignation is full* and I will not stay my hand in judgment upon this nation or the nations of the earth. 27 I Have Decreed Wars and Judgments upon the Wicked and *My Wrath and Indignation* **are About To Be Poured Out Upon Them** . . . . 28 As I the Lord have spoken so will I the Lord fulfill. 29 I will spare none who remain in Babylon . . . . . 34 And thus with the **Sword and by Bloodshed, and with Famine and Plagues and Earthquakes** . . . *shall this nation and the nations of the earth* be made to feel the chastening hand of an Almighty God until they are **Broken Up and Destroyed** and **Wasted Away** from under heaven, and no power can stay my hand. . . . 36 All that I the Lord have spoken through the mouth of my Prophets and Apostles since the world began . . . concerning Babylon the great, and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled. 37 And though heaven and earth pass away, my words shall not pass away, but shall all be fulfilled, saith the Lord. (***UPR*** Vol 1, Part 100)

It is self-evident from the above that as of 1880 America was cursed by Almighty God. Most obviously then, America is not "**One nation Under God**" as it is stated in the Pledge of Allegiance. In fact Flag Worship, as it is presently practiced, did not exist in America until after the end of World War II. Indeed, the founding fathers were never so arrogant as to establish such Hypocrisy. The Pledge of Allegiance was written by a **Christian Socialist** in 1892. It was subsequently changed 4 times, with the last change being made in 1954, when the words "**Under God**" were added.

Let us consider the Divine Judgments which have and which will yet come upon the United States. Of all devastations which America has experienced, to date there is no other event which even remotely compares to the Civil War. The Civil War was Prophesied by the Prophet Joseph Smith 28 years before it occurred. As the Prophet's Revelation declares:

Verily, thus saith the Lord concerning **the Wars that will Shortly Come to Pass**, *beginning at the rebellion of South Carolina*, which will eventually terminate in the *death and misery of many souls*; And the time will come that **War will be Poured Out upon All Nations, *beginning at this place***. (D&C 87:1–2)

The Prophet's Revelation affirms that the Civil War would result in the "death and misery of many souls". In fact, more Americans died in the Civil War, than in the sum total of all other wars that Americans have ever fought, up until the middle of the Vietnam War. In other words, if you were to add up the sum total of *American deaths* caused by the Revolutionary War, the War of 1812, World War I, World War II, the Korean War, and up until the middle of the Vietnam War — if you were to add all the AMERICAN DEATHS which occurred in these Wars and tally them up into one sum, you would learn that More Americans died in the Civil War than in all these other wars combined, up until the middle of the Vietnam War.

Truly the Civil War was an enormous stab at the heart of America, and it might accurately be stated that through the Civil War, America was "Wounded Unto Death", and yet she was "healed". In more ways than one, the Civil War was the Destruction of America, not only in Property, but also in loss of Lives. Indeed, as of its day and time, more persons died in the American Civil War than in any other War which had ever been fought in recorded History. Seven Hundred Thousand Americans died in the Civil War! Yet as of 1880, when Woodruff's Revelation declared the imminent destruction of America, the devastating events of the Civil War were already fifteen years into the past. There were however other on going events which began to occur as the result of the Civil War, which enabled the Children of the Anti-Christ to make preparations for World War I and other Wars, which as of the time of Woodruff's Revelation in 1880, still loomed more than 30 years into the Future.

As the result of the Civil War new laws were enacted which had to do with the rights of the individual. These Laws were passed in view of the Blacks and Slavery. However, in the wake of the Civil War, through a twisting of these laws, new Corporate Laws were Spawned, which enabled the Children of the Anti-Christ to more effectually prepare for World War I and World War II, together with other Wars, all of which were necessary in order to paved the way for the Creation of the Great Latter Day Kingdom of the Anti-Christ! In essence, these new laws created a Shield for the Children of the Anti-Christ, which had the effect of making them and their Evil Activities Virtually Invisible.

In short, many of the events which led to World War I, began to materialize and happen decades before, during the 1880s and 90s, and many of these have their roots in the results of what took place at the conclusion of the American Civil War in 1865. Thirty four years after Woodruff received his revelation, World War I commenced. World War One began in 1914, and ended 4 years later in 1918. The world wide cost of this War in human lives was 56 million dead, or 80 times more than the loss of lives caused by the American Civil War, *which as of its day* represented the GREATEST LOSS OF HUMAN LIFE BY WAR **IN RECORDED HISTORY**. **EIGHTY TIMES MORE!!!** Just before the end of World War One, the

so-called Spanish flue epidemic broke out in two different American Military bases, first in Kansas and then in Boston. The Spanish flu was an early effort at germicidal Warfare on the part of the Germans. The Germans knew who their enemies were and where they lived — consequently the greatest infections were in Geneva, Switzerland, where many international Jewish bankers live. 50% of the population in Geneva, Switzerland were infected and 28% of all Americans were infected and 675,000 Americans died. In one month alone in America, 200,000 died. People were going to town with breathing masks on, and many thought it was the end of the world. It is interesting that for the most part this disease did not strike the old and infirm, or the young, as is the case with most diseases, but rather the Strong and Virile men — **the Bread Winners** and **the Soldiers Who Fought Wars**. This epidemic quickly circled the Globe, and between 1918 and 1920, 20% of the world population was infected and 100 Million lives succumbed in death to this disease. For those who were infected but survived, the average life span was shortened by 10 years.

In keeping with this, the Virus which causes AIDS was developed by the American Military as a part of its Germicidal Warfare effort. Afterwards a Communist Organization which goes by the name of "WHO", or the "World Health Organization", contracted to Inoculate the whole continent of Africa, with a Small Pox Vaccine which had been infected with the AIDS Virus. Ten Thousand Brazilian Health Workers were hired to administer the Vaccine, all of whom were required to take the shot. At a later time, a Russian Doctor who had defected and sought asylum in the United States, obtained work in the New York Blood Bank, and succeeded in infecting a Hepatitis B Vaccine with the Aids Virus. This vaccine was administered to the Gay Community in New York and San Francisco, California.

AIDS is now Pandemic! Between the years 1984 and 2004, 65,000,000 people had been infected with AIDS. At the end of 2002, 42,000,000 people were living with AIDS. In the year of 2004, 3,000,000 deaths occurred as a result of AIDS and 5,000,000 new infections were reported. This is Typical! AIDS is one of the leading causes of death in the world, and the Percentage continues to rise. Between the years 2001 and 2007 Eastern Europe increased in the number of new AIDS infections by 150%. It is predicted that AIDS will kill more people in this decade than the combined total of deaths caused by all Wars and Disasters which have occurred on Earth in the last 50 years!!!

Again, it has been estimated that there were 200 Wars on Earth during the 20th Century, between 1900 and the year 2000. Of these just to name a few:

World War I, 1914–1918:	56 Million Dead!
Russian Civil War & Revolution, 1917–1922:	50 Million Dead!
Chinese Civil War & Revolution, 1927–1950:	72 Million Dead!

World War II, 1939–1945:	72 Million Dead!
Wars Contrived by the American C. I. A. in 3rd World Countries, since its creation in 1947:	50 Million Dead!
Deaths Caused by the Spanish Flu, 1918–1920:	100 Million Dead!
Deaths Caused by AIDS:	Millions upon Millions
Deaths Caused by Abortion	46 Million Dead ***Annually***
Deaths Caused by Abortion in the USA	1,370,000 Dead ***Annually***

Forty-Six Million Abortions per year, adds up to nearly 500 Million, or nearly half a Billion Abortions every decade — and nearly One Billion Abortions every 20 years, or nearly 1 in 6, or 16.6% of the Total World Population! In keeping with this, Abortion is now the most common surgical procedure in the United States.

Who cannot see in view of all these figures that Genocide is being committed upon the human race! The New World Order has declared that it is necessary to eliminate 80% of the world population! Obviously by nook or crook, they are working hard to accomplish their Objective.

Again, why are there so many Wars — 200 Wars in one Century! Wars are Expensive — Who finances them? Indeed, who stands to gain by them? Traditionally the International Banker Jews Finance both sides of a War — its good business for the Bank! The International Banker Jews own many of the companies that manufacture the Weapons of War. They sell tanks, Jets and Bombs and Missiles to both sides and make a killing on the Profits! After all, a nation will pay anything and any amount, in order to maintain its Sovereignty. Not only so, but the Bankers make both sides of a War contract to pay the debt of the losing side! This forces the Winning Side to Squeeze and Wring Money out of the Losing Side whom they have conquered, and this too in spite of the fact that the economy of the Losing Side is utterly Decimated and Destroyed, and that the people in that nation are in total Bankruptcy and Poverty.

To be sure the world has never seen so many Wars and so many people die in War as it has seen in the last 250 years — and the end is not yet, for now we are staring World War III in the face. All this goes back to the Declaration of Satan, as it is played out in the Temple Ceremony:

SATAN: "I Will take the Gold and Silver of this world, and buy up Kings and Presidents, Popes and Priests, Armies and Navies, and **RULE WITH BLOOD AND HORROR THROUGHOUT THE WORLD**." (Temple Endowment Ceremony)"

In view of all this, let us take another look at the Prophecy on War as it is contained in Woodruff's revelation:

28 As I the Lord have spoken so will I the Lord fulfill. 29 I will spare none who remain in Babylon . . . . . 34 And thus with the **SWORD AND BY BLOODSHED, AND WITH**

Famine and Plagues and Earthquakes . . . *shall this nation and the nations of the earth* be made to feel the chastening hand of an Almighty God until they are **Broken Up** *and* **Destroyed** *and* **Wasted Away** *from under heaven*, and no power can stay my hand. . . . 36 All that I the Lord have spoken through the mouth of my Prophets and Apostles since the world began . . . concerning Babylon the great, and what I have spoken through the mouth of my servant Joseph, shall all be fulfilled. 37 And though heaven and earth pass away, my words shall not pass away, but shall all be fulfilled, saith the Lord. (***UPR Vol 1***, Part 100)

It is fortunate for Americans, that with the exception of the Civil War, none of these other wars have taken place on American Soil. This makes it easy for them to keep their head in the sand, and to be deceived and go on pretending that "All is Well" when in fact, "**All is Not Well**". (2 Nephi 28:21) Economically speaking America is being utterly Eaten out by the International Banker Jews. We need to remember that the Federal Reserve Bank is a Privately owned Bank, and that it is owned and operated by the International Banker Jews. After all, the fact that the "Federal Reserve Bank", is called the "Federal Reserve Bank", does not really prove that it is a "Federal" Bank. It is, after all, lawful for these Jews to name their own Private Bank anything they please. In fact according to "Federal Law", it is against the law for the Federal Government to create a "Federal Bank". Nevertheless, through Conspiracy "Federal Laws" were passed making it "legal" for the International Banker Jews to print money without gold, silver or any other form of real backing (in other words Counterfeit Money), and to loan it **At Interest** to the Government of the United States.

This all brings us to the question as to who and what these International Banker Jews are? They are the Money Changers of the World, and the descendants of the Money Changers to whom Jesus took the Whip! (John 2:14–15; Matt 21:12–13; Mark 11:15–16; Luke 19:45–46; D&C 117:16) They are the Synagogue of Satan as referred to in the Book of the Revelations of John (Rev 2:9; 3:9) and the Most Wicked people on Earth as it is stated in the Book of Mormon. (2 Nephi 10:3; 2 Nephi 25:2, 9; 2 Nephi 27:1; 30:2; Jacob 4:14–18) Now these International Banker Jews are not the average Jew that you will find walking up and down the streets in America — nor is the average Jew "Bad" just because he is a Jew, any more than the average Christian is "Good", just because he is a Christian. But the International Banker Jews are in a class all of their own! They are the International Gangsters of the World, and most literally, the Devils Incarnate on planet Earth. They profess to Worship Yahweh, but in actuality they are Baal Worshipers and Satanists. They are just what Jesus said they are: "Yea are of your father the Devil", he declared to them, "and the Lusts of your father ye will do." (John 8:44) Yet notwithstanding the great distinction between these and other Jews, it is obvious from the "Works" of these "Bankers" and the things which they do, that their first preference in matters

of business is to employ other Jews for their pawns, rather than the Goyim — for notwithstanding the fact that there are only 2% of the American population that are Jewish, yet of all the Politicians in America, and of all the Political Offices which are to be had, 94% of the of the whole are filled by Jews!!! And among all these was Franklin D. Roosevelt, to whom is given the credit of converting America into a Socialist State.

In view of what is happening to America today, where it concerns the wide spread Moral Decline of her citizens, the disintegration of the whole infrastructure of the nation, and the Eating out of her Economy by the International Banker Jews — in view of all this, the ultimate demise of America is certain! And once it goes down, Americans will then be enabled to fully comprehend what happened to Russia when they were taken over by Communism. Woodruff's Prophecy is being fulfilled to the letter, it just took a little longer than he had hoped. Indeed, America is passing through that same trail of events that Germany and Russia passed through, before they were swallowed up by Socialism and Communism — only for America it will be worse, for where much is given, much is expected! The End of America is foretold in the Book of Mormon:

> 23 Wherefore, O ye Gentiles, it is wisdom in God that these things should be shown unto you, that thereby ye may repent of your sins, and suffer not that these murderous combinations shall get above you, which are built up to get power and gain — and the work, yea, even the work of destruction come upon you, yea, even the sword of the justice of the Eternal God shall fall upon you, to your overthrow and destruction if ye shall suffer these things to be. 24 Wherefore, the Lord commandeth you, when ye shall see these things come among you that ye shall **AWAKE TO A SENSE OF YOUR AWFUL SITUATION**, because of this **SECRET COMBINATION** *which shall be among you* . . . . 25 For it cometh to pass that whoso buildeth it up **SEEKETH TO OVERTHROW THE FREEDOM OF ALL LANDS, NATIONS, AND COUNTRIES**; and it bringeth to pass *the destruction of all people*, for ***it is built up by the devil***, who is the father of all lies; even that same liar who beguiled our first parents, yea, even that same liar who hath caused man ***to commit murder from the beginning***; who hath hardened the hearts of men that they have **MURDERED THE PROPHETS**, and stoned them, and cast them out from the beginning. (Ether 8:23–25)

In keeping with prophecy as it is found in the Book of Mormon, we may expect that ultimately the United States will be utterly destroyed, just as the Jaredite and Nephite Civilizations were destroyed. And just so, the Grand Finale is yet to come: "Death by Starvation of Hundreds of Millions when the trucks stop rolling — by forced injection, prison camps and disease". In all this, the Revelations of the Prophet Joseph Smith, President John Taylor and Wilford Woodruff will be fulfilled to the very letter — but before this, first the Judgments of God will begin at the House of God (D&C 112:23–26).

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Part 102

*"A Prayer written By Wilford Woodruff [on the 28th of December 1880, at Salt Lake City, Utah,] By request of President John Taylor, to be Presented at the Altar". * (Journal of Wilford Woodruff, recorded in synopsis of years events, under date of 31 Dec 1880, Church Historian's Office, Salt Lake City, Utah; see also* ***Wilford Woodruff's Journal****, Vol. 7: 621–625)*

1 ¶ O God Our Eternal Father: Thou who dwellest in the Heavens[.] Thou who hast Created the heavens and the Earth and all that dwelleth therein; Thou art the God of Abraham, Isaac and Jacob.

2 Thou hast sustained Thy Prophets, Apostles, and Anointed Ones from Eternity to Eternity. Therefore we come before Thee, in Confidence and in Faith, as Thy Saints, Thine Apostles, and Thy friends, to make our wants known unto Thee, the Lord Our God.

3 Thou art Our Eternal Father, the Father of Our Spirits, and hast Called us and Ordained us and Commanded us to go forth unto the inhabitants of the Earth in this generation, to Declare unto them the Gospel of Jesus Christ [and] the Words of Life and Salvation[.]

4 Thou hast Commanded us to go forth unto the Nations of the Earth, unto the most notable cities, towns and villages of the world, Reproving them in Righteousness of all their Wickedness and Abominations, and Warning them of the Desolation which Awaiteth them if they Reject the Message and Testimony which Thou hast sent unto them.

5 ¶ Therefore O Lord our God, we have Obeyed Thy Commandments in these things. We have gone forth through our Own Nation and the Nations of the earth, and have declared Faithfully unto them the Gospel of Jesus Christ.

6 We have travelled in Poverty, Affliction & Persecution. We have travelled without Purse or Scrip and declared Thy Word Freely without Money and without Price and been chargeable to no man, as Thou knowest, for Thou knowest all our ways.

7 Thou hast given unto us of Thy Holy Spirit and of the Testimony of Jesus Christ, for which we thank thee, O Our Father, and we have found many of Thy Sons and Daughters of the Seed of Abraham, who have received our Testimony among the Nations of the Earth and [they] have been gathered Home unto Zion in the Mountains of Israel. For these things O Our Father, we feel to Praise Thy Holy Name.

8 ¶ Thou hast made us many Promises through the mouth of Thy Servant Moses, and through many of the ancient Prophets and Apostles, who by Inspiration and Revelation saw our day.

9 Thou hast also made us many Promises through the mouth of Thy servant Joseph, whom thou hast raised

up to lay the Foundation of Thy Church and Kingdom in this last Dispensation, and who has Sealed his Testimony with his own Blood.

10 Thou hast also Commanded us to ask thee [O] Father, in the name of Thy Son Jesus Christ for all Blessings Promised unto us. Therefore O Our Father, we Come before Thee for this Purpose.

11 ¶ Thou hast Commanded us O Our God through the mouth of Thy Servant Joseph Smith the Prophet, that whenever any Nation or People or House or Individual Rejects us, or our Testimony of Jesus Christ, or his Gospel, we should go alone by ourselves and Cleanse our feet with Water, Pure Water, whether in Heat or in Cold, and bear testimony against that Nation or man, or house or people, before Thee Our Father and Thy Son Jesus Christ and the Heavenly Hosts.

12 ¶ Now Our Father who art in heaven, we bear Testimony unto Thee, that from the hour that Moroni gave into the hands of Thy servant Joseph the Sacred record from the Hill Cumorah, Wicked and UnGodly Men sought his Life and continued to Persecute him up to the Hour of his Death, and finally Shed his Blood and Martyred him with his Brother Hyrum in Carthage Jail, for the word of God & Testimony of Jesus Christ.

13 And the Wicked of this Nation have continued to Persecute Thy Servants from time to time, until the present hour. The Wicked of this Nation have Driven Thy People from town to town, from State to State and finally [they have] Driven them from the Nation into the Wilderness, into these Mountains of Israel.

14 ¶ And now our Enemies are not satisfied because we still Live and Prosper. Even our Nation itself is taking a stand against Thy Church and Kingdom and has passed Laws forbidding us to Obey the Law of the Celestial Patriarchal Order of Marriage, which Thou hast Commanded us to Obey.

15 The Blood of one of Thy servants has been Shed [and] others have been Imprisoned because they would not Deny Thy Word.

16 ¶ Now O Lord Our God, we bear our Testimony against these men, before Thee and the Heavenly Hosts [—] and we bear Testimony unto Thee Our Heavenly Father that we, according to Thy Commandments unto us, . . . have gone alone by ourselves and Cleansed our Feet in Pure Water and borne Testimony unto Thee and Thy Son Jesus Christ and to the Heavenly Hosts, against these Wicked Men by name, as far as the Spirit has manifested them unto us.

17 We have borne our Testimony against those who have Shed the Blood of Thy Prophets and Apostles and Anointed Ones, or have given Consent to their Death, and against those who have Driven Thy Saints and Imprisoned them, and those who are still ready to Deprive us of Life, Liberty and the privilege of Keeping the Commandments of God.

18 ¶ And now O Lord Our God, Thou hast Commanded us that when

we have done this, we should gather ourselves together in our Holy Places, and Clothed in the Robes of the Holy Priesthood, should Unite ourselves together in Prayer and Supplication, and that we should bear our Testimony against these men by name as far as Wisdom should Dictate.

19 Now O God, Our Eternal Father, we ask [Thee] in the name of Thy Son Jesus Christ, that in this important act of our lives, we may do nothing but what shall be acceptable in Thy sight.

20 May the same Spirit of Mercy, Love and Charity dwell in our Hearts that dwelt in the Soul of Jesus of Nazareth when he gave up the Ghost upon the Cross, and may we do nothing in this Act but [that] which we do by the Commandment of God.

21 ¶ Now O Lord our God we present before Thee, the God of Israel and Thy Son Jesus Christ, and before the Heavenly Hosts, and before Abraham, Isaac & Jacob, and all the Justified Spirits Made Perfect, and before the Altar the following list of names: *(This list of Names are in Print & I omit recording them here.)* [The asterisks and x marks are Woodruff's.] * * * * x x x x x x x x x x x x

22 ¶ O Lord our God these Classes of Men, whether Living or Dead have made War against Thee and Thy Kingdom and Thine Anointed Ones.

23 Some have Shed the Blood of Thy Prophets and Apostles. Others have Consented unto their Death and have Persecuted the Saints of God and have Driven them from Place to Place, and finally [they have] Driven them into these Mountains of Israel and Barren Deserts [—]

24 And many of our Nation, their Presidents, Governors and Judges still seek our Destruction, and still wish to Pass Laws to prevent us from Building up Thy Kingdom, and keeping Thy Commandments, and from Redeeming our Dead, and Performing the Work which thou has Commanded us to do, and to Deprive us of our Freedom as men, and our Rights as Citizens.

25 ¶ Now O Lord Our God, Thou knowest the Situation of this Nation. All their Sins, Wickedness and Abominations are open before Thy face. They are not hid from Thee. Thou knowest the Hearts and Intent of the Children of men towards Thy People.

26 Our Father in Heaven, we Pray unto Thee and ask Thee in the name of Thy Son Jesus Christ, that Thou wilt Protect Thy Church, Thy Kingdom and Thy people, from the Power of the Wicked.

27 O Lord may this Nation not have Power to Prevent Thy Saints from keeping Thy Commandments, from building the Temples of our God and Redeeming our Dead.

28 ¶ Clothe Thy Servants John Taylor, George Q. Cannon and Joseph F. Smith with the Power of God and the Revelations of Jesus Christ [—] and also their Brethren the Apostles, that they may be of One Heart & One Mind and have Power to Lead Israel unto Salvation and Eternal life.

29 Clothe all the Faithful Elders of Israel with the Power of God and

the Testimony of Jesus Christ. O Lord Protect Zion that She may not be Moved Out of Her Place.

30 ¶ O Lord Bless George Q Cannon as the Representative of Thy People. May he be Maintained by Thy Power and be Enabled thereby to Ward Off Every Blow aimed at our Liberties. May he be Valiant in the Testimony of Jesus Christ, that his Garments may be Clean from the Blood of this Nation.

31 ¶ O Lord hear us from Heaven Thy Holy Dwelling Place and answer our Petitions[.] Sustain Thine Anointed Ones and Deliver us from the hands of Our Enemies.

32 Overthrow the Evil Designs of the Wicked and Ungodly against Thy Saints and break Every Weapon formed against us.

33 Give Thy People O Lord, Power to build up Zion and Redeem our Dead [that we may] . . . be Prepared for the Coming of the Son of Man. And we will ascribe all the Honor, Power and Glory unto [Thee Our] God and the Lamb, both Now and forever. Amen. (Journal of Wilford Woodruff, under date, Church Historian's Office, Salt Lake City, Utah; see also ***Wilford Woodruff's Journal***, Vol. 7: <31 Dec 1880> 621–625)

The Restoration of the New Testament Practice of Shaking off the Dust of Your Feet & the Washing of Feet

As a Testimony Against

Those who Reject the Gospel Message

From the time of Christ the "shaking off of the dust of your feet" as a testimony against those who reject the Gospel Message, has been enjoined upon all those who labor in the Lord's Vineyard. This doctrine is first set forth in the 10th chapter of Matthew in the following language:

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence. And when ye come into

an house, salute it. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, *It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city*. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. (Matt 10:14; see also Mark 6:7–12 and Luke 9:1–6; Acts 13:50–51)

This same basic message was repeated again to the Prophet Joseph Smith in a Revelation which he received in the month of July 1830:

And in whatsoever place ye shall enter, and they receive you not in my name, ye shall leave a cursing instead of a blessing, by casting off the dust of your feet against them as a testimony, *and cleansing your feet by the wayside*. And it shall come to pass that whosoever shall lay their hands upon you by violence, ye shall command to be smitten in my name; and, behold, I will smite them according to your words, *in mine own due time*. And whosoever shall go to law with thee *shall be cursed by the law*. And thou shalt take no purse nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food and for raiment, and for shoes and for money, and for scrip. For thou art called to prune my vineyard with a mighty pruning, yea, even for the last time; yea, and also all those whom thou hast ordained, and they shall do even according to this pattern. Amen. (D&C 24:15–19)

The above passage is reminiscent of the blessing which Isaac gave to Jacob, wherein he said: "cursed be every one that curseth thee, and blessed be he that blesseth thee." (Gen 27:29) In a Revelation which the Prophet received a year later, on the 8th of August 1831, the ordinance of the washing of feet was more clearly set forth:

And after thou hast come up unto the land of Zion, and hast proclaimed my word, thou shalt speedily return, proclaiming my word among the congregations of the wicked, not in haste, neither in wrath nor with strife. And shake off the dust of thy feet against those who receive thee not, not in their presence, lest thou provoke them, but in secret; and wash thy feet, as a testimony against them in the day of judgment. (D&C 60:14–15)

Again the message was repeated 6 months later, in January of 1832:

And in whatsoever house ye enter, and they receive you, leave your blessing upon that house. And in whatsoever house ye enter, and they receive you not, ye shall depart speedily from that house, and shake off the dust of your feet as a testimony against them. And you shall be filled with joy and gladness; and know this, that in

the day of judgment you shall be judges of that house, and condemn them; And it shall be more tolerable for the heathen in the day of judgment, than for that house; (D&C 75:17–22)

Again 9 months later, the Prophet received another revelation regarding the same matter:

Verily, verily, I say unto you, they who believe not on your words, and are not baptized in water in my name, for the remission of their sins, that they may receive the Holy Ghost, shall be damned, and shall not come into my Father's kingdom where my Father and I am. And this revelation unto you, and commandment, is in force from this very hour upon all the world, and the gospel is unto all who have not received it. . . . .

He that receiveth you not, go away from him alone by yourselves, and cleanse your feet even with water, pure water, whether in heat or in cold, and bear testimony of it unto your Father which is in heaven, and return not again unto that man. And in whatsoever village or city ye enter, do likewise. Nevertheless, search diligently and spare not; and wo unto that house, or that village or city that rejecteth you, or your words, or your testimony concerning me. Wo, I say again, unto that house, or that village or city that rejecteth you, or your words, or your testimony of me; For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness. And plagues shall go forth, and they shall not be taken from the earth until I have completed my work, which shall be cut short in righteousness (D&C 84:74–75, 92–97)

In keeping with all this, after the Dedication of a Lifetime, comprising 50 years of Selfless Service — after Enormous Personal Sacrifice and Struggle on the part of the Apostles and Thousands of Elders who were called into the Lord's Vineyard — after a Long Lifetime of Total Commitment to bring the Gospel Message to the World — after being Denied their Constitutional Rights as a people by several State Governments — and after being Murdered and Persecuted and Plundered and Driven from their homes and Property — and this too, Not Just Once, but some of them Seven Times — after being driven out of Several States — and after this finally, after being driven out of the United States, most literally for many, at the Point of Bayonet and the Cannons Mouth, which Cannons and Bayonets were the Property of State, and in the Possession of Mobs which were raised and financed by State Governments — After all this, the Saints left their Beautiful City and Homes and the Temple of their God and traveled 1000 miles into the Howling Wilderness, where they began again to build Anew, and where they built New Homes and Cities and another Temple to their God.

But no sooner had they done so, when the Federal Government of the United States and its Officers, took it upon themselves to pursue the Saints out to their new home in the Wilderness, and to force Federally Appointed Carpet Bag Officials upon them. Not long after this, the Government of the United States

and its Officers began to pass Laws which were directly aimed at the Latter Day Saints and their Religion. Through this means, the Federal Government of the United States Outlawed the Religion of the Latter Day Saints, and thereby turned their Leaders and Thousands of Faithful members of the Church into Criminals. Many were put in Prison and some were Killed, leaving others to go into hiding and to live out the remainder of their lives like a Criminal on the Underground, where many finally died. But as they proved, the Federal Government was not yet finished with the Mormons. In the end they disincorporated the Restored Church and began to confiscate its property — it's Office buildings, Church Houses, Lands, Stake Farms, and last but not least, it's Temples. As it turned out, in 1890 Woodruff was compelled to sign the Manifesto in order to Save the Temples from being Confiscated and Desecrated by the Federal Government.

Eight years afterwards Utah finally became a State, but not before the Church had further Demonstrated its submission, by Desecrating its Temple. The Church was required to drape the whole South Wall of the Salt Lake Temple with an Enormous Flag of the United States, as a final Public statement that the Kingdom of God had fully submitted to the Will and Law of the Federal Government of the United States.

As a consequence to all this, unknowing Latter Day Saints in future Generations would teach their Children Flag Worship, wherein Small Children would be taught to say: "I Pledge Allegiance to the Flag of the United States of America, and to the Republic for which it stands, One Nation Under God, Indivisible, with ***Liberty and Justice for All***."

What utter Blasphemy! What Hypocrisy! For the sake of argument we will forget what has consistently been the works of the United States almost since its beginning — let us start with the question as to what it actually requires to be the "True Church of God", and ask ourselves if being "One Nation Under God" requires any less. Well being the "True Church of God" requires that it must be established by God, and there must be Prophets who commune with God who are at the head of it, and it must be established through the Viable Authority of the legitimate Priesthood. Did any of the founding Fathers claim to be Prophets. Well No! Did they claim that they held the Priesthood or that they belonged to the True and Living Church. Well No! Did they even claim that they established the United States as One Nation under God. No! None of them were so arrogant as to claim such a thing. In Fact, it was left for a Generation that lived more than One Hundred Years after the Founding Fathers to make such Claims — and this too after they had already turned apostate from the God Inspired Constitution which the Founding Fathers had Established!

Well, what does it require to establish "One Nation Under God". In answering this question, we have a perfect example of this when God Himself

directed Moses, who was His Prophet, to establish "One Nation Under God" as is Recorded in the Old Testament. And here again, God dictated the Laws of this Government, and Moses His Prophet Declared these Laws unto the People.

Now as it happened, the Founding Fathers were Christians in their Faith, and when they wrote and framed the Constitution, they made every effort to glean from the Old and New Testament all the Wisdom they could, in order that the Constitution which they established might be in keeping with the Word of God. Yet all this notwithstanding, they were never so Arrogant as to make the Claim that they established "One Nation Under God". In fact, a Law was written right out in the Bill of Rights, that "Congress shall make no Law regarding the Establishment of Religion!" So much then for the United States being "One Nation Under God"!

In actuality, the only chance that America ever had of being "One Nation Under God", was the Restored Church, and the Prophet Joseph Smith, who was running for Office as President of the United States at the time he was Murdered. As it turned out, rather than receiving the Prophet of God and his message, what actually happened was that the Gentiles decided to Murder the Prophet which God sent unto them, just as the Jews Murdered their Messiah.

But back to the main theme of our subject — before things came to the Conclusion that they did in the Restored Church — in the midst of the Lawless & Satanic War against the Mormon people, Wilford Woodruff received a Vision and Revelation from God, wherein it was Declared that the time had come for the Apostles and Worthy Priesthood holders of the Church to Wash their feet as a Testimony and Curse against the Nation & Government of the United Sates, as well as other Nations that had rejected the message of God's Prophets — with the Declaration that they would be turned over to Judgment in the Lords own Due Time and Way. This was the substance of the Vision & Revelation which was given to Apostle Woodruff in January of 1880:

I the Lord have spoken and will be obeyed. *My purposes shall be fulfilled* **UPON THIS NATION** and no power shall stay my hand. The hour is at the door when *my wrath and indignation* shall be poured out **UPON THE WICKED OF THIS NATION**. *Their murders, blasphemies, lyings, whoredoms and abominations* have come up before my face and before the heavens, and the wrath of mine indignation is full. I have decreed **PLAGUES** to go forth and lay waste mine enemies, and not many years hence they shall not be left to pollute mine heritage. **THE DEVIL IS RULING OVER HIS KINGDOM** and *my spirit has no place* in the hearts of THE RULERS OF THIS NATION, and *the devil stirs them up* to defy my power and *to make war upon my Saints*. Therefore let mine Apostles and mine Elders who are faithful obey my commandments which are already written for your profit and guidance.

Thus saith the Lord unto my servant John Taylor and my servant Wilford Woodruff and my servant Orson Pratt and to all the residue of mine Apostles. Have you not gone forth in my name with out purse or scrip and declared the Gospel of Life and Salvation unto this nation and the nations of the earth and warned them of the judgments which are to come as you have been moved upon by the power of the Holy Ghost and the inspiration of the Lord? You have done this year by year for a whole generation as men count time. Therefore your garments are clean of the blood of this generation and especially of this nation.

Therefore as I have said in a former commandment, so I the Lord say again unto mine Apostles, Go ye alone by your selves whether in heat or in cold and cleanse your feet with water, pure water, it matters not whether it be by the running streams or in your closets, but leave these testimonies before the Lord and the heavenly hosts; And when you have all done this, then gather yourselves together in your holy places and clothe yourselves in the robes of the Holy Priesthood and there offer up your prayers according to my holy law. Let him who presides be mouth and kneel upon the holy altar and there let mine Apostles bring all their testimonies before my face and before the heavenly hosts and before the justified spirits made perfect.

And thus saith the Lord unto you mine Apostles, when you bring these testimonies before me, let them be presented by name as far as the spirit shall present them unto you — The **Presidents of the United States**, the ***Supreme Court***, the **Cabinet**, the ***Senate*** and **House of Congress** of the United States, the ***Governors of the States*** and **Territories**, the ***judges*** and **officers** sent unto you and *all men and persons who have taken any part in persecuting you* or bringing distress upon you or your families or who have ***sought your lives*** or sought to hinder you from keeping my commandments or from enjoying the rights which the **Constitutional Law of the Land Guarantee** unto you.

And what I the Lord say unto you mine Apostles, I also say unto my servants the Seventies, the High Priests, the Elders, the Priests and all my servants who are pure in heart and who have borne testimony unto this nation. Let them go forth and cleanse their feet in pure water and bear testimony of it unto your Father who is in heaven. And then, saith the Lord unto mine Apostles and mine Elders, when ye do these things with purity of heart, I the Lord will hear your prayers and am bound by oath and covenant to defend you and fight your battles. (***Unpublished Revelations Vol 1***, Part 100:5 – 23)

As Witnessed in Woodruff's 1880 Revelation, the Lord gave the directive for the Apostles, together with all worthy Priesthood Holders, who had cleansed themselves from the blood of their generation, to wash their feet against their enemies, and to go into Holy Places and Offer up their prayers as a Testimony against the United States Government and its officers and all other individuals and nations who had rejected the Gospel Message, fought against God and His Kingdom, and Persecuted, Driven and Murdered the Saints.

What follows are the relevant diary entries of Wilford Woodruff which led up to the Foot Washing Ceremony, together with his account of the Solemn Occasion. Following this is L. John Nuttall's account of the same event.

25 [November 1880]

Thanksgiving day . . . . . In the evening I heard a letter read from James Blackburn, a Missionary at Michigan, giving an account of the Persecution he was receiving from the People. They were driven from Place to Place. He also related a most horrible Circumstance. He had received a letter from B. Palmer of Cleveland Ohio, saying that the water Reservoir of that City had become so foul they could not drink it. They drained the water off and they found in the bottom of it 700 dead infants all probably begotten out of wedlock. How they can as a Nation stand with such Corruption in one Christian City [—] Not only Evidence of 700 cases of whoredom in One City, but of 700 Murders in one City, and the inhabitants Drinking the [contaminated] water from their [dead] bodies. 6 M.

19 [Dec 1880]

Sunday . . . . . President Taylor spoke in the power of God. Warned the Saints to Keep the Faith and Live their Religion. Spoke of Congress, the Government & the Constitution which was Established by Inspiration [—] that we could afford to be generous to our government. If they would not give us our rights, but seek to oppress us, we must leave [it] in the hands of God and He will deal with them, and He will sustain his Kingdom.

22 [Dec 1880]

I spent the day in writing and attending Council and prayer Circle. Heard a letter read from G[eorge] Q. Cannon. The Devil is stirred up in Washington against Mormonism. I drew out a list of our persecutors.

Dec 28 1880

I wrote a Prayer to be presented upon the Altar, by the request of President Taylor, to be presented to him for his Approval. This Prayer was to Carry out the purpose of the Lord in the Revelation given me while in the Wilderness. [see Part 100]

Jan 2d [1881]

Sunday . . . . I attended the Prayer Circle in the H[istorian's] Office at 1 o'clock . . . . .

5 [Jan 1881]

. . . . I attended the Council & Prayer Circle and the Prayer was read which I was requested to write & it was accepted.

19 Jan 1881

This is one of the most important days of my life. I met with . . . President John Taylor and 2d Councillor Joseph F. Smith and 7 of the Twelve viz. Wilford Woodruff, Orson Pratt, Charles C. Rich, Lorenzo Snow, Franklin D. Richards, Francis M. Lyman, John Henry Smith and John Smith the first Patriarch, and the Presiding Bishop Edward Hunter and L. John Nuttall. C. C. Rich was Carried in a Chair. O. Pratt was very feeble, yet we all performed the ordinance of washing our feet against Our Enemies and the Enemies of the Kingdom of God according to the Commandment of God unto us.

W. Woodruff opened By Prayer, and John Taylor was Mouth in the washing of feet. At the Prayer Circle Lorenzo Snow was Mouth at the opening, and President John Taylor was mouth at the Altar, and Presented the Prayer written By W. Woodruff (By request of President Taylor) and the names were presented before the Lord according to the Commandment.

It was truly a solemn scene and I presume to say it was the first thing of the Kind since the Creation of the world. The Names & Prayer Presented will be recorded By Br L. John Nuttall President Taylor's Secretary. We were 3 Hours in the Meeting & ordinances. This is the last time that the Apostle Orson Pratt will Ever in this life Officiate in an important Ceremony in the Church & Probably the Same with Charles C Rich. (Journal of Wilford Woodruff, 19 January 1881, Church Historian's Office, Salt Lake City Utah; see also ***Wilford Woodruff's Journal***, Vol. 7:606, 610, 611–612; Vol. 8:3, 4, 6–7)

L. John Nuttall Diary

January 19/81

E[ndowment] H[ouse] 2 PM. Prest J. T[aylor], J. F. S[mith], W. W[oodruff], O. P[ratt], C[harles] C. R[ich], L[orenzo] S[now], F[ranklin] D. R[ichards], F[rancis] M. L[yman], J[ohn] H. S[mith], co[u]n[selor] D[aniel] H. W[ells], Pat[riarch] John Smith, Pre[s.] L. J[ohn] N[uttall] & Bp. E[dward] Hunter [were present.] El[der] O[rson] Pratt referred to the W[ashing] of F[eet] by the Prop[het] Jos[eph Smith] at the K[irtland] T[emple.] Pres. W[oodruff explained that this occasion] was for a different purpose, [namely] being to bear our testimony against those who have openly [and] willfully manifested themselves against the Lord & His kingdom of his saints & people upon the earth. Pres. T[aylor] read the 123 Sec[tion] of D & C & Gave his views. Elder L. J. N[uttall] read the prayer proposed to be offered in the circle when it was approved[.] Pres. W[oodruff was] called upon to pray, all kneeling, after which water being prepared, each of the brethren, John [Taylor] Presiding and apostles, also co[u]n[selor] Wells including E[dward] Hunter & Pres. L.

J[ohn] N[uttall] & Pres. J[oseph F.] Smith each washed their feet, Bro. Rich being assisted by Elder Nuttall during the washing of feet[.] Prest Taylor offered prayer which was repeated by the brethren[. Following this we] Repair[e]d to the upper room [in] which Pres. Taylor and L. Snow offered the opening prayer[.] In the circle the following brethren prayed: Pa[triarch] J[ohn] S[mith] & W. [Woodruff], O[rson] P[ratt], L[orenzo] S[now], F[ranklin] D. R[ichards], F[rancis] M. L[yman], J[ohn] H[enry] S[mith], D[aniel] H. W[ells], J[oseph F.] S[mith], Pres. [John] Taylor [being] mouth, Elder Nuttall prompting the prayer which had been approved. During the time in the house Elder C[harles] C. Rich was carried from room to room. (Diaries of L. John Nuttall Vol. II, 1880–1889, BYU Typescript 1948, Special Collections, BYU Library, Provo, Utah; ***Note:*** The above entry was taken from a collection of loose pages of diary entries, covering entries from January 1880 to October 1883, consequently they were placed at the beginning of BYU typescript Vol. 2. The whereabouts for the original manuscript for the above entry is no longer known.)

Part 103

*A Prophetic Warning given by President John Taylor at Salt Lake City, Utah, during the General Conference of the Church on April 9, 1882. (**Journal of Discourses** 23:65–67)*

1 Man is a dual being, possessed of body and spirit, made in the image of God, and connected with Him and with eternity.

2 He is a God in embryo and will live and progress throughout the eternal ages, if obedient to the laws of the Godhead, as the Gods progress throughout the eternal ages.

3 Is it a thing incredible in this generation that God shall raise the dead?

4 Is it a thing incredible that the finest and most exalted ties and sympathies of humanity, sanctified by family relations — pure undefiled love, should continue in the resurrection?

5 We have no fault to find with our government. We deem it the best in the world.

6 But we have reason to deplore its maladministration, and I call upon our legislators, our governors and president to pause in their career and not to tamper with the rights and liberties of American citizens, nor wantonly tear down the bulwarks of American and human liberty.

7 God has given to us glorious institutions; let us preserve them intact and not pander to the vices, passions and fanaticism of a depraved public opinion.

8 Cannot the enlightenment, civilization and statesmanship of the nineteenth century in this great American nation find a more worthy object than to fetter human thought, to enslave its own citizens, to forge chains for the suppression of human progress, to bind in Cimmerian darkness the noblest aspirations of the human soul, to tear down the pillars of the temple of liberty, to inaugurate a system of serfdom and oppression, and to copy after Egypt, Russia, and the late practices of this nation in enslaving and brutalizing humanity, tearing to pieces that great palladium of human rights, the Constitution of the United States?

9 Can they afford to do this? If there are supposed wrongs, can they not find a legal and constitutional way of correcting these wrongs?

10 Surely the tearing down of the bulwarks, the very temple of freedom, will not aid them in the solution of this, to them, vexed question, for if they tear away the strongholds of society, they themselves will perish in the ruins.

11 But with regard to those not of us, I will tell you what I believe about the matter.

12 I believe it would be much better for them to have even polygamy in their state of existence than this corroding, corrupting, demoralizing and damning evil that prevails in their midst.

13 We look upon it that polygamy is the normal condition of man; but that has nothing to do with Mormon plurality of wives, or what is termed "celestial marriage."

14 I would state also, that when we speak of its being the normal condition, it has so existed throughout all ages.

15 And when we talk about polygamy, I have read the speeches of men in Congress when speaking about the Mormon position, telling us that the British in India put down suttee, which is the burning of widows on the funeral pile of their husbands; cast ing children into the Ganges, etc. — that the British put that down by force of law.

16 But the British, if my memory serves me right, have about two hundred millions of polygamists under their jurisdiction, and they can afford to treat them right and to give them the protection of law; but our free government cannot.

17 And when we talk about the suttee, that is the destruction of life, while polygamy means the propagation of human life.

18 One tends to destruction and death, the other to the propagation of life.

19 I will guarantee today without fear of contradiction, that there is more of the suttee in the United States today pertaining to infants than there ever was in India among the same number of population.

20 It has become unfashionable in the east for women to have large families.

21 I have heard remarks like this: one lady was asked, How many children have you? One or two. Is that all?

22 What do you take me for, do

you think I am a cow? Why no, you are not a cow, for cows do not murder their offspring.

23 What a terrible tale is here told! What a horrible state of affairs is here exhibited.

24 And I am told that some of these iniquities are being introduced here.

25 I tell you, in the name of God, if you do we will be after you.

26 I am told of physicians who are acting as they do in the east — as the butchers of infants.

27 Let us look after these things, you Bishops, and if you do find it out, bring them up.

28 As God lives we will not permit such infamies in our midst; you will not commence your fashionable murders here.

29 And I will say now, Wo to this nation and to the nations of Europe, or any people among any nation, that sanctions these things.

30 Have you not read that no "murderer hath eternal life abiding in him"?

31 What shall be thought of those unnatural monsters, the slayers of their own offspring?

32 This revolting, unnatural, damnable vice may be fashionable, but God will require this crime at their hands.

33 Wo to men and to women that are licentious and corrupt, depraved and debauched, and especially wo, tenfold wo, to the murderers of helpless innocence.

34 I tell you this in the name of the Lord.

35 If these things are not stopped, God will arise and shake the nations of the earth and root out their infamies.

36 Now then what shall we do? We do not wish to place ourselves in a state of antagonism, nor to act defiantly, towards this government.

37 We will fulfil the letter, so far as practicable, of that unjust, inhuman, oppressive and unconstitutional law, so far as we can without violating principle;

38 But we cannot sacrifice every principle of human right at the behest of corrupt, unreasoning and unprincipled men;

39 We cannot violate the highest and noblest principles of human nature and make pariahs and outcasts of high minded, virtuous and honorable women, nor sacrifice at the shrine of popular clamor the highest and noblest principles of humanity!

40 We shall abide all constitutional law, as we always have done; but while we are God fearing and law abiding, and respect all honorable men and officers, we are no craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission to unreasoning clamor.

Part 104

A Revelation on Celestial Marriage given through President John Taylor at Salt Lake City, Utah, on Sunday and Monday June 25 and 26, 1882. (John Taylor Papers, Church Historians Office; see also Annie Taylor Hyde Notebook, Manuscripts division, University of Utah Library and Special Collections, BYU Library; see also "Journal of Pres. J[oseph] F. Smith", Deseret Historical Archives, Bluffdale Utah; see also H. Grant Ivins Papers, Utah State Historical Society, Salt Lake City, Utah)

1 *Question:* Is the law of Celestial Marriage a law given to this nation or to the world?

2 *Answer:* No. In no other sense than as the Gospel is given, and in accordance with the laws thereof.

3 So far as it is made known unto men, it is made known unto them as the Gospel is made known unto them and is a part of the New and Everlasting Covenant;

4 And it is only those who receive the Gospel that are able to, or capable of, entering into this Covenant.

5 Have I not said through my servant Joseph that "all kingdoms are governed by law," and if they receive not the law of my Gospel they cannot participate in the blessings of Celestial Marriage which pertains to mine elect.

6 No person, or people, or nation can enter into the principle of Celestial Marriage unless they come in by me, saith the Lord,

7 And obey the law of my Gospel through the medium of him who is appointed unto this power as made known unto my people through my servant Joseph in a Revelation on "The Eternity of the Marriage Covenant, including Plurality of Wives."

8 I have therein stated that "all those who have this law revealed unto them must obey the same;

9 "For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory." (D & C 132:3–4)

10 Furthermore, "And as pertaining to the new and everlasting covenant, it was instituted for the fullness of my glory; and he that receiveth a fullness thereof must and shall abide the law, or he shall be damned, saith the Lord God." (D & C 132:6)

11 It is again written that "all kingdoms have a law given." (D&C 88:36)

12 The Celestial Kingdom including the promise of eternal life pertains to "the Church of the First Born, even of God, the holiest of all, through Jesus Christ his Son"; (D & C 88:5)

13 Therefore such must be sanctified from all unrighteousness that they may be prepared for the Celestial Glory,

14 "For he who is not able to abide the law of a celestial kingdom cannot abide a celestial glory;

15 "And he who cannot abide the

law of a terrestrial kingdom cannot abide a terrestrial glory.

16 "And he who cannot abide the law of a telestial kingdom cannot abide a telestial glory; therefore he is not meet for a kingdom of glory. Therefore he must abide a kingdom which is not a kingdom of glory." (D&C 88:22–24)

17 Each of the persons inhabiting these several kingdoms shall be quickened by the same power that pertains to the kingdom that they are destined to inherit, whether Celestial, Terrestrial, or Telestial; and shall receive of their respective glories.

18 And again it is written, "And again, verily I say unto you, that which is governed by law is also preserved by law, and perfected and sanctified by the same.

19 "That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, nor judgment. (D&C 88:34–35)

20 It is further written, speaking of Celestial Marriage, "And verily I say unto you, that the conditions of this law are these: All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed by the Holy Spirit of Promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power (and I have appointed unto my servant, Joseph, to hold this power in the last days, and there is never but one on the earth at a time, on whom this power and the Keys of this Priesthood are conferred) are of no efficacy, virtue, or force in and after the resurrection from the dead; for all contracts that are not made unto this end have an end when men are dead." (D&C 132:7)

21 This law is a Celestial law and pertains to a Celestial Kingdom.

22 It is a new and everlasting covenant and appertains to thrones, principalities, powers, dominions, and eternal increase in the Celestial Kingdom of God.

23 You are not now sent to proclaim this principle to the United States, nor to the world, nor to urge it upon them.

24 It is not for them as a nation or nations, only as many as accept the law of my Gospel and are governed thereby.

25 Behold, if you were to preach this principle unto them and they said "we accept it," could you then administer it unto them? Verily, I say unto you, nay.

26 Have I not said, "Be hold mine house is a house of order, saith the Lord God, and not a house of confusion.

27 "Will I accept of an offering, saith the Lord, that is not made in my name?

28 "Or will I receive at your hands that which I have not appointed?

29 "And will I appoint unto you, saith the Lord, except it be by law, even as I and my Father ordained unto you, before the world was?

30 "I am the Lord thy God; and I give unto you this commandment — that no man shall come unto the Father but by me or by my word, which is my law, saith the Lord.

31 "And everything that is in the world, whether it be ordained of men, by thrones, or principalities, or powers, or things of name, whatsoever they may be, that are not by me, saith the Lord, shall be thrown down, and shall not remain after men are dead, neither in nor after the resurrection saith the Lord your God.

32 "For whatsoever things remain are by me; and whatsoever things are not by me shall be shaken and destroyed.

33 "Therefore, if a man marry him a wife in the world, and he marry her not by me nor by my word, and he covenant with her so long as he is in the world and she with him, their covenant and marriage are not of force when they are dead, and when they are out of the world; therefore, they are not bound by any law when they are out of the world." (D & C 132:9–15)

34 You ask, what shall we do?

35 Thus saith the Lord God, "Obey my law, and seek not to become a law unto yourselves, nor trust to outside influences; but seek in the way appointed to the Lord your God.

36 Ye are my spokesmen, I am your God; and as I have before said, I now again say, "Henceforth do as I shall command you."

37 Concerning the course taken by the United States they have (the liberty), a right, to reject this law themselves, as they have (the liberty), a right, to reject the Gospel; but it is contrary to the provisions of the Constitution, which is the supreme law of the land, for them to prohibit you from obeying it.

38 Therefore abide in my law which I have revealed unto you, saith the Lord God, and contend for your rights by every legal and constitutional method and in accordance with the institutions, laws, and Constitution of the United States.

39 Be humble, be faithful, be diligent, seek unto me and it shall be made known unto you from time to time what my will is pertaining to this matter.

40 I am the Lord your God, hearken to me, and obey my law, and your enemies shall be confounded, and my Kingdom shall be victorious. Even so, Amen.

PART 105

A Revelation on the Kingdom of God in the Last Days given through President John Taylor at Salt Lake City, on June 27, 1882. (John Taylor Papers, Church Historians Office; see also Annie Taylor Hyde Notebook, Manuscripts division, University of Utah Library and Special Collections, BYU Library; see also "Journal of Pres. J[oseph] F Smith", Deseret Historical Archives, Bluffdale Utah)

1 Verily, thus saith the Lord, I have instituted my Kingdom and my laws, with the keys and power thereof,

2 And have appointed you as my spokesman and my Constitution, with President John Taylor at your head, whom I have appointed to my Church and my Kingdom as Prophet, Seer and Revelator unto my Church and unto my Kingdom, and to preside over my Church and over my Kingdom, and to be my mouthpiece unto my Church and unto my Kingdom,

3 And I will honor him, and he shall speak forth the words that I will reveal unto him from time to time by the whisperings of my Spirit, by the revelation of my will and my word, or by mine own voice, as I will, saith the Lord; and ye shall listen to his words as my words, saith the Lord your God.

4 Thus saith the Lord God who rules in the heavens above and in the earth beneath,

5 I have introduced My Kingdom and my government, even the Kingdom of God, that my servants have heretofore prophesied of, and that I taught my disciples to pray for, saying,

6 "Thy Kingdom come, thy will be done on earth as it is in heaven," for the establishment of my rule, for the introduction of my law, for the protection of my Church, and for the maintenance, promulgation and protection of civil and religious liberty in this nation and throughout the world;

7 And all men of every nation, color and creed shall yet be protected and shielded thereby;

8 And every nation and kindred, and people, and tongue shall yet bow the knee to me, and acknowledge me to be Ahman Christ, to the glory of God the Father.

9 And my law, and my rule, and my dominion shall extend over the whole earth, and no one shall stay my hand, or question my authority;

10 For I rule by right in the heavens above, and in the earth; and my right, and my rule, and my dominion shall yet be known and extended to all people.

11 And now, behold, I speak unto you through my servant John, whom you have acknowledged and shall acknowledge as my spokesman.

12 Thus saith the Lord God, the Maker of heaven and earth, the Ruler of the Universe, whose right it is to rule in the heavens above, and in the earth beneath,

13 Behold, I raised up my servant

Joseph Smith to introduce my Gospel, and to build up my Church and establish my Kingdom on the earth;

14 And I gave unto him wisdom, and knowledge and revelation, and intelligence pertaining to the past, the present, and the future, even to that extent which was not known among men;

15 And I endowed him with power from on high, and conferred upon him the Priest hood of Aaron, and also the Priesthood of Melchizedek, which is after the order of the Son of God, even the holiest of all, and after the power of an endless life, and administereth forever in this world and the world to come.

16 He was called and ordained to this office before the world was.

17 He was called by me, and empowered by me, and sustained by me to introduce and establish my Church and Kingdom upon the earth;

18 And to be a Prophet, Seer, and Revelator to my Church and Kingdom; and to be a King and Ruler over Israel.

19 He was slain for the testimony of Jesus and for the word of God; but he yet lives, and is with me where I am.

20 And now I speak unto you who are members of this council and of my Kingdom, and I say unto you, as I said unto my disciples of old, Ye have not chosen me, but I have chosen you.

21 I called you by my servant Joseph, and by my servant Brigham, and by my servant John.

22 You did not teach and instruct me; but I have taught and instructed you and organized you according to my eternal laws.

23 Ye are my Constitution, and I am your God;

24 And I will be acknowledged; and my will and my word and my law shall bear rule in my Kingdom, saith the Lord.

25 If it does not, then it is not my Kingdom, and then are ye not my spokesmen;

26 For if it is by the wisdom of man, by the intelligence of man, and under the direction of man, then it is a Kingdom of man, and it is not of me, and I will not acknowledge it, saith the Lord God.

27 Have I not instructed you in all that you know, and is not this Kingdom organized and directed by revelation from me?

28 Is it not called the Kingdom of God? If, therefore, it is not my Kingdom, why do you make use of my name and invoke my authority and my aid?

29 Is this Kingdom not called, "the Kingdom of God, and His laws, with the keys and power thereof, and judgment in the hands of his servants, Ahman Christ."

30 And because I am kind and beneficent to all peoples, and because I have given to man his free agency and have always maintained that free agency among all peoples, and have treated all men alike among all nations, and made the sun to shine on the evil and the good, on the just and the unjust, and have never con trolled the consciences of men, think ye, therefore, that I have

no rights, and will yield up all my authority to the dictates and caprices of wicked and corrupt men?

31 Verily, I say unto you, Nay.

32 Behold, Satan sought to take away the free agency of man in the beginning, for which cause he was thrust out of heaven, and has sought to introduce the same principles upon the earth, which principles are opposed to me, to my institutions, and my laws, and to the freedom, the welfare and happiness of man,

33 And by which principles the Government of the United States sought to deprive my people of their free agency;

34 And because men have been under the influence and power and dominion of Lucifer, and because tyranny and oppression and evil have abounded by him, and not by me saith the Lord your God, shall righteousness and justice, and judgment, and truth, and virtue, and holiness be forever trampled under foot? And the principles of tyranny, oppression and misrule, and anarchy, deception, and fraud forever prevail?

35 Verily, I say unto you Nay;

36 And for this cause have I introduced my Church and my Kingdom, that pure and righteous principles might be inculcated, and man, by his free agency, yield a willing obedience to my law;

37 For after this testimony and the rejection thereof, I will sweep the earth of evil doers as with the besom of destruction;

38 For this is my right, and while man has his free agency, judgment belongs to me, saith the Lord.

39 And I will come out of my hiding place and vex the nations of the earth because of their iniquities, their misrule, their tyranny, their oppression, their corruption, their murders, their adulteries and fornications and all their abominations;

40 And because my servant Joseph, whose soul was pained because of their cruel ties and oppressions, the in justice, fraud and corruption, and the inhumanity of men, proclaimed himself the advocate of human rights, the advocate of liberty, and the friend of man;

41 And because, according to my eternal decrees, the free agency of man should be guaranteed to all men, I moved upon him to introduce into my Kingdom certain parties not in my Church, for the purpose of exhibiting unto my Kingdom that I would still maintain the free agency of man, and that I hold inviolate that principle and will still maintain it to the end,

42 Think ye, therefore, that because they are thus admitted to a share in my Government and my laws that they shall be permitted to break their covenants, violate their obligations, and reject me and my laws and authority, and seek to overthrow the Kingdom of God, and deprive my freedom, and who shall yet maintain it, of their agency, and of my laws?

43 Verily, I say unto you, Nay.

44 They may be admitted to the rights of representation in the manner appointed, after subscribing to

my covenants and commandments, and have a full and free opportunity of presenting their views, interests and principles, and enjoying all the freedom and rights of this council;

45 But they shall acknowledge me and my laws in this council, saith the Lord God;

46 For my people's rights and immunities and free agency shall be acknowledged as well as those of all other people, and my laws and government shall be sustained, or I will not acknowledge you, saith the Lord.

47 I have in vested you with the keys and power of my Kingdom and they cannot be bartered away to others.

48 Shall all men be free? Yes, free to do right, free to express their sentiments and opinions, and have a full, fair and free representation;

49 But no man shall violate his covenants, pervert my laws, subvert others' free agency, and trample upon mine authority in this council, saith the Lord your God.

50 Again I say unto you as I said before, Henceforth do as I shall command you, saith the Lord your God. Even so, Amen.

Part 106

A Revelation given through President John Taylor at the end of June or the beginning of July, 1882. (John Taylor Papers, Church Historians Office; see also Annie Taylor Hyde Notebook, Manuscripts division, University of Utah Library and Special Collections, BYU Library; see also "Journal of Pres. J[oseph] F. Smith", Deseret Historical Archives, Bluffdale Utah)

1 Am I not King of Kings and Lord of Lords?

2 Do I not rule in the heavens above and in the earth beneath, as I will, saith the Lord!

3 And though men do not acknowledge me, yet do I control them; and I will control them according to my will and purposes,

4 And I will make use of the kings of the earth, and the rulers and powers of the earth to accomplish my purposes, saith the Lord God your Redeemer, and none shall stay my hand.

5 And I will build up my Kingdom as I have heretofore decreed and made known through the mouth of mine holy prophets,

6 So far as they have declared my purposes pertaining thereto;

7 And I have many other things to make known and to proclaim relative to my Church and to my Kingdom, and to the building up of my Zion on the earth.

8 Behold, you are my Kingdom and rulers in my Kingdom, and then you are also, many of you, rulers in my Church according to your ordinations therein.

9 For are you not of the First Presidency, and of the Twelve Apostles, and

some Presidents of Stakes, and some Bishops, and some High Priests and some Seventies and Elders therein?

10 And are ye not all of my Church and belong to my holy Priesthood?

11 And then, are ye not all of my Kingdom, and do you not belong to my Kingdom, and are ye not the representatives thereof, even my Constitution?

12 And am I not your God, even your Redeemer and your King!

13 Behold, I have told you to do as I command you, and have I not a right to dictate in the affairs of my Kingdom,

14 And is it not incumbent upon you to obey me as your Lord, your Lawgiver and your King!

15 Behold, thus saith the Lord, I will be obeyed by my Council, and if they do not acknowledge me, I will not acknowledge them, saith the Lord of Hosts, the God and King of the whole earth.

16 Speaking of my Church, Behold I established my Church that I might reveal unto them my word, and my will and the law of the Gospel, and the order of the Holy Priesthood.

17 And I set in order my Priesthood, even the Aaronic and Melchizedek, and" I have sent forth mine Elders to the world to preach this Gospel of the Kingdom to all people, and to gather mine elect from among all nations, that a people might be prepared through my Gospel, through the manifestation of my spirit, even the spirit of Truth, the Gift of the Holy Ghost, the Comforter, and through the teachings of my holy Priest hood and the revelations of my will to comprehend the law of my Gospel, to be one with each other, and to be one with me as I am one with the Father, to Comprehend and obey the principles of righteousness, virtue, holiness, purity, and the love and fear of God, and to assist in building my Zion unto me, saith the Lord of hosts, and to prepare for the salvation and redemption of the world, even the living and the dead.

18 And again, it required this Gospel, this Priesthood, this revelation, this unity, this spirit, to introduce the Kingdom of God, the law of God, the authority and dominion of God, that the will of God might be done on earth as it is done in heaven.

19 I rule now among the nations but not by their consent, and the rulers of the earth do not know me or my law, nor recognize my authority.

20 They have their free agency and use it; so have also my people, and they use their agency through my Gospel to serve me, to obey my law and to build up my Church and Kingdom.

21 For outside of my Church there is no people on the earth who will listen to my law,

22 And if there was no people who would listen to my law, how could I have a Kingdom, and how could I be their ruler?

23 I have established my Kingdom to be a shield and protection to my Church, to learn and comprehend my law, and to carry out my purposes, that my will may be done on earth as it is done in heaven:

24 The Church through the law and Spirit of the Gospel to preserve the virtue and purity of the Kingdom;

25 And the Kingdom to preserve and protect the Church from the aggressions of the wicked and ungodly.

26 And behold, I do not want my own will, but the will of my Father;

27 The same is my Father and my God, and your Father and your God, and we are one, I in him, and you in me.

28 Are I and my Father with the Church? Yes.

29 Are we not also with the Kingdom? Yes.

30 Am I not your God, your Ahman Christ? You so acknowledge me.

31 My Father is King of Kings and Lord of Lords.

32 I rule as my Father directs me, and if ye rule and direct according to my will, under the direction of my servant who is your president and head, are we not one, and is it not the rule and government of God?

33 And any kingdom, or government, or dominion that is not under my direction, and does not acknowledge me, I will not acknowledge, saith the Lord of Hosts;

34 And if they fight against me and my laws, and my Church, and my Kingdom, they shall be overthrown in mine own due time, for I have so decreed. Even so, Amen.

Part 107

*Revelation given through President John Taylor, on Friday morning, 13 Oct 1882, in the Gardo House, at Salt Lake City, Utah Territory. (**L. John Nuttall Papers, Special Collections, BYU Library; See also** John Taylor Papers, Church Historians Office, Salt Lake City, Utah; Annie Taylor Hyde Notebook, Manuscripts division, University of Utah Library and Special Collections, BYU Library; "Journal of Pres. J[oseph] F. Smith", Deseret Historical Archives, Bluffdale Utah; **Life of John Taylor**, Roberts, p. 349–351; **The Gospel Kingdom Writings and Discourses of John Taylor,** <Durham 2002 Printing> 390; Copies of this Revelation were also published in several Foreign Language European Editions of the Doctrine and Covenants.)*

***Note:** Five days after receiving this Revelation, on 18 Oct 1882, President Taylor addressed a letter to President Albert Carrington, in England, wherein he stated that "This revelation was submitted to the Twelve and by them accepted, and was afterwards read to the Presidents of Stakes, First Presidents of Seventies and a few others." (**Millennial Star** Vol 44: <13 Nov 1882> 732–733) B. H. Roberts states that: "The revelation complete was published, and will be found in L. D. S. Pamphlets, Vol. lxv, collection in Historian's Office." (**A Comprehensive History of The Church of Jesus Christ of Latter-day Saints Century** I, Vol 6:105)*

In the above letter, President Taylor states that "This revelation was submitted to the Twelve and by them accepted, and was afterwards read to the Presidents of Stakes". President Woodruff wrote an account of this meeting in his journal. According to Woodruff, the meeting occurred the following day after the Revelation was given, on 14 October 1882, at which time President Taylor presented the Revelation to the First Presidency, the Quorum of the Twelve and the Presidents of Stakes. The following is Woodruff's account of the meeting:

"We held a meeting with the Presidency, Twelve Apostles and the Presidents of Stakes. Remarks were made by President Taylor. Then the Revelation was read. G. Q. Cannon spoke to us and said: 'How can we teach the people [to live] any law or principle that we do not [live and] keep ourselves?' Joseph F. Smith spoke upon several subjects upon the Patriarchal order of Marriage. President Taylor told what Joseph Smith said to him upon that subject & said: 'If we do not embrace that principle soon, the Keys will be turned against us, for if we do not keep the same law that our Heavenly Father has, we cannot go with him. The word of the Lord to us was that if we did not obey that Law we could not go where our Heavenly Father dwells. A man obeying a lower law is not qualified to preside over those who keep a higher law.'

*"W. Woodruff said he was glad the Quorum of the Twelve & Seventies was now to be filled and said that the reason why the Church & Kingdom of God could not progress if we did not receive the Patriarchal Law of Marriage was that it belonged to this dispensation as well as the Baptism for the Dead — and any law or ordinance that belongs to this dispensation must be received by the members of the Church or it cannot progress. The leading men of Israel who are presiding over Stakes will have to obey the Law of Abraham or they will have to stop [i.e. Resign their positions]." (**Wilford Woodruff's Journal** 8: <14 Oct. 1882> 126; For more on this see **Doctrine of the Priesthood** Vol 13: <January 1996> 54–62.*

Woodruff's report of President Taylor's remarks in the above meeting, are commensurate with what Taylor said at another meeting a year earlier:

"Pres.. Taylor spoke 52 minutes. The Prophet Jos. Smith said to me at Nauvoo, in regard to celestial marriage, ["]These things of which I have told you have got to be entered into or the Keys will be turned [against us."] He had previously said the Kingdom could not go any further unless this law was observed. Prest. Cannon read the revelation on Celestial Marriage [i.e. D&C 132]. Prest. Taylor again spoke 20 min." (The Journal of L. John Nuttall, Sat. 13 Aug. 1881, Special Collections, BYU Library)

Revelation given through President John Taylor, at Salt Lake City, Utah Territory, October 13th, 1882. Friday Morning.

1 ¶ Thus saith the Lord to the Twelve, and to the Priesthood and People of my Church:

2 Let my servants George Teasdale and Heber J. Grant be appointed to fill the vacancies in the Twelve, that you may be fully organized and prepared for the labors devolving upon you, for you have a great work to perform;

3 And then proceed to fill up the

presiding Quorum of Seventies, and assist in organizing that body of my Priesthood who are your co-laborers in the ministry.

4 [¶] You may appoint Seymour B. Young to fill up the vacancy in the presiding Quorum of Seventies, if he will conform to my law;

5 For it is not meet that men who will not abide my law shall preside over my Priesthood;

6 And then proceed forth with and call to your aid any assistance that you may require from among the Seventies to assist you in your labors in introducing and maintaining the Gospel among the Lamanites throughout the land.

7 And then let High Priests be selected, under the direction of the First Presidency, to preside over the various organizations that shall exist among this people;

8 That those who receive the Gospel may be taught in the doctrines of my Church, and in the ordinances and laws thereof, and also in the things pertaining to my Zion and my Kingdom, saith the Lord, that they may be one with you in my Church and my Kingdom.

9 ¶ Let the Presidency of my Church be one in all things; and let the Twelve also be one in all things; and let them all be one with me as I am one with the Father.

10 ¶ And let the High Priests organize themselves, and purify themselves, and prepare themselves for this labor, and for all other labors that they may be called upon to fulfill.

11 ¶ And let the Presidents of Stakes also purify themselves, and the Priesthood and People of the Stakes over which they preside,

12 And organize the Priesthood in their various Stakes according to my law, in all the various departments thereof, in the High Councils, in the Elder's Quorums, and in the Bishops and their Councils; and in the Quorums of Priests, Teachers and Deacons; that every Quorum may be fully organized according to the order of my Church;

13 [¶] And then, let them inquire into the standing and fellowship of all that hold my Holy Priesthood in their several Stakes;

14 And if they find those that are unworthy, let them remove them, except they repent;

15 For my Priesthood, whom I have called and whom I have sustained and honored, shall honor me and obey my laws, and the laws of my Holy Priesthood, or they shall not be considered worthy to hold my Priesthood, saith the Lord.

16 [¶] And let my Priesthood humble themselves before me, and seek not their own will, but my will;

17 For if my Priesthood whom I have chosen, and called, and endowed with the Spirit and gifts of their several callings, and with the powers thereof, do not acknowledge me, I will not acknowledge them, saith the Lord; for I will be honored and obeyed by my Priesthood.

18 [¶] And then, I call upon my Priesthood, and upon all of my people to repent of all their sins and shortcomings,

of their covetousness and pride and self-will, and of all their iniquities wherein they sin against me;

19 And to seek with all humility to fulfill my law, as my Priesthood, my Saints, and my people;

20 [¶] And I call upon the heads of families to put their houses in order according to the law of God, and attend to the various duties and responsibilities associated therewith, and to purify themselves before me, and to purge out iniquity from their house holds.

21 And I will bless and be with you, saith the Lord;

22 [¶] And ye shall gather together in your holy places wherein ye assemble to call upon me [in Prayer Circles], and ye shall ask for such things as are right,

23 And I will hear your prayers, and my Spirit and power shall be with you, and my blessing shall rest upon you, upon your families, your dwellings and your house holds, upon your flocks and herds and fields, your orchards and vineyards, and upon all that pertains to you;

24 And you shall be my people and I will be your God;

25 And your enemies shall not have dominion over you, for I will preserve you and confound them, saith the Lord,

26 And they shall not have power nor dominion over you;

27 For my word shall go forth, and my work shall be accomplished, and my Zion shall be established, and my rule and my power and my dominion shall prevail among my people, and all nations shall yet acknowledge me. Even so, Amen.

JOSEPH FIELDING SMITH: "In October, 1882, Elders George Teasdale and Heber J. Grant were called to the apostleship by revelation given through President John Taylor. Elder Seymour B. Young was also called to be one of the seven presidents of the seventies. This revelation was given October 13, 1882, and the brethren were ordained three days later. The Lord, in this revelation, called upon the various quorums of the Priesthood to arise and purify themselves, and for the members to magnify their callings. The Saints were commanded to set their houses in order that they might be purged from sin. The prediction was made that eventually Zion should be established and the nations shall yet acknowledge the Lord." (*Essentials in Church History* 589–590)

Part 108

Two Letters and a Revelation, given through President John Taylor, on the 13th and 14th of April 1883, regarding the Setting in Order of the Quorums of the Seventies. (John Taylor Papers, Church Historians Office, Salt Lake City, Utah; Annie Taylor Hyde Notebook, Manuscripts Division, University of Utah Library and Special Collections, BYU Library; "Journal of Pres. J[oseph] F. Smith", Deseret Historical Archives, Bluffdale Utah; ***The Seventy's Course in Theology Vol I****: <Salt Lake City, Utah, 1931> 16; Copies of this Revelation were also published in several Foreign Language European Editions of the Doctrine and Covenants.)*

"Quorums of the Seventy Set in Order

Brigham H. Roberts: *"In harmony with the instructions in the revelation of 13th of October, 1882, to the twelve, viz, to assist in organizing that body of the Priesthood — the seventies — who were their colaborers in the ministry, much attention was immediately given to setting these general quorums of the church in order. For some years confusion had existed in the quorums of the seventy. In October, 1844, at Nauvoo, they were increased from two quorums to ten in number. The first quorum of seventy was broken up into groups of seven to preside as councils over these ten respective quorums; but they still constituted also the first quorum of seventy. During the next two years the number of quorums was greatly increased [i.e. 33 new quorums], and after arriving in Utah the multiplication of quorums went on, but without definitely districting them. The result was that a quorum was scattered to wherever its members wandered, and the only meetings that could be held were "mass meetings" in appointed districts, instead of in quorum meetings." (****A Comprehensive History of The Church of Jesus Christ of Latter-day Saints Century I****, Vol 6: <1930> 106–107)*

Brigham H. Roberts: *For some time after the settlement of the church in Utah some confusion existed in relation to the quorums of seventy, and the members of the respective quorums were so badly scattered and intermingled in membership that they convened in various localities in what were known as "mass quorums", consisting of all the seventies living in a stake or ward, without regard to the particular quorum to which they belonged. In the year 1883, however, a movement was set on foot to put the quorums in order, and the Presidency of the Church issued the following instructions on the subject of the Organization of the Seventy (****The Seventy's Course in Theology Vol I****: <Salt Lake City, Utah, 1931> 14)*

James R. Clark: *"The following instructions were presented at a meeting of the First Presidency of the Church and the Councils of the Twelve Apostles and First Seven Presidents of the Seventies, on Saturday, April 14th, 1883, and were approved by unanimous vote of said meeting:*

Salt Lake City, U. T., 13th April, 1883.

"To the Councils of the Twelve Apostles and Seventies:

¶ *"We desire the Twelve to confer with the First Presidents of the Seventies and request them to fill up, organize and set in order the various quorums of the Seventies, as contemplated in the following instructions, and also to aid them in the selection of a suitable man to fill the vacancy in the Council of the First Seven Presidents of the Seventies, occasioned by the death of Elder John Van Cott, and would suggest the propriety of selecting one from among the Scandinavian brethren to fill this position.*

"Your brethren in the Gospel,
John Taylor,
Geo. Q. Cannon,
Jos. F. Smith,
"First Presidency of the Church of Jesus Christ of Latter-day Saints."
*(**Messages of the First Presidency** Vol 2: <Salt Lake City, Utah – 1965> 352)*

THE ORGANIZATION OF THE SEVENTY

"Salt Lake City, U. T., April 13, 1883.

¶ "In the organization of these quorums in October, 1844, there were ten quorums, each provided with seven presidents, which presidents constituted the First Quorum of Seventies [the Seventy], and of which the First Seven Presidents of the Seventies were members, and over which they presided. But as the Seventies have greatly increased, these regulations will not apply to the present circumstances; and furthermore, the First Quorum, according to the present organization, has not acted in a quorum capacity, *but it would seem there are duties devolving upon its members, as a quorum, that may require their official action.*

¶ The First Quorum of Seventies *may* be composed of the First Seven Presidents of the Seventies, and the senior president of the *first sixty-four quorums.* These may form the Seventy referred to in the *Book of Doctrine and Covenants,* and may act in an official capacity as the First Quorum of Seventies [the Seventy].

¶ The senior presidents of other quorums, over and above the sixty-four, may meet with the First Quorum in their assemblies in any other than an official capacity; but in case of the absence of any of the members of the First

Quorum, they can act, in the place of such members with the First Quorum during such absence, in any cases of importance that may arise.

¶ The headquarters of the different quorums, and the records thereof, may be distributed throughout the various Wards and Stakes, under the direction of the First Seven Presidents, as the number of the priesthood residing in such localities may seem to justify and any vacancies that may exist, either in the presidency or membership of the different quorums may be filled by the ordination of persons residing in the locality in which the respective quorums are organized.

¶ Any of the members or presidents of other quorums who are in good standing may have the privilege of joining the quorum located in the district in which they reside; but in such cases they should first obtain a certificate as to their standing in the quorum from which they desire to withdraw; to obtain which it would only be necessary to procure a certificate of their good standing from the Bishop of the Ward to which they belong, provided their names are found upon the record of their quorum as in good standing.

¶ *The presidents of the quorums residing in the district where their respective quorums* are organized shall have a general supervision of all the Seventies residing in their district.

¶ In all cases where members of quorums are called in question, a majority of their respective quorums will have jurisdiction in all cases involving their standing in the quorum, but in case there is not a majority residing in the district where the quorum is organized, or in the case of scattered members, the members present should investigate the matter and report their findings to the First Seven Presidents. Any complaints regarding the presidents of quorums should be made to the First Seven Presidents of the Seventies [Seventy], who may suspend such presidents, if their conduct seem to justify it, *pending the action of the First Quorum.* Any presidents or members from whom fellowship has been *withdrawn* by the quorums, should be reported to the *High Council having jurisdiction.*

¶ The Seventies, when abroad, if anything should occur requiring their supervision, in the absence of other authorities, may act upon the case of any delinquent belonging to the Seventies, and should report their decisions to the First Seven Presidents of the Seventies [Seventy].

Your Brethren in the Gospel,
John Taylor,
George Q. Cannon,
Joseph F. Smith,
First Presidency of the Church of Jesus Christ of Latter-day Saints. [Words in Italics and Brackets are added by B. H. Roberts in the source cited.] *(**The Seventy's Course in Theology Vol I**: <Salt Lake City, Utah, 1931> 15–16)*

A REVELATION

A Revelation given through President John Taylor, at Salt Lake City, Utah Territory, on Saturday, April 14th, 1883, in answer to the question: "Show unto us Thy will, O Lord, concerning the organization of the Seventies."

1 ¶ What ye have written is my will, and is acceptable unto me;

2 And furthermore, thus saith the Lord unto the First Presidency, unto the Twelve, unto the Seventies and unto all my holy Priesthood, let not your hearts be troubled, neither be ye concerned about the management and organization of my Church and Priesthood and the accomplishment of my work.

3 Fear me and observe my laws and I will reveal unto you, from time to time, through the channels that I have appointed, everything that shall be necessary for the future development and *perfection* of my Church, for the adjustment and rolling forth of my Kingdom, and for the building up and establishment of my Zion.

4 For ye are my Priesthood, and I am your God. Even so, Amen. *(**The Seventy's Course in Theology Vol I**: <Salt Lake City, Utah, 1931> 16)*

PART 109

A Revelation given through President John Taylor at Salt Lake City, on April 28, 1883. (John Taylor Papers, Church Historians Office, Salt Lake City, Utah; Annie Taylor Hyde Notebook, Manuscripts Division, University of Utah Library and Special Collections, BYU Library; "Journal of Pres. J[oseph] F. Smith", Deseret Historical Archives, Bluffdale Utah)

1 You have asked me why your mind was confused and dull within the last two days.

2 Verily thus saith the Lord, by the whisperings of his Spirit and the still small voice, that the arrangement which you have contemplated with my servant, Thomas, is not acceptable to me.

3 He should have listened to your offer which would have been profitable to himself and acceptable to me.

4 When you rejected his offer you did right, and my Spirit was with you;

5 But when you, in your zeal to show that you had faith in me and in my word, accepted propositions and assumed responsibilities which were not in accordance with the order that I showed you, you did wrong, and I withdrew my Spirit.

6 For it is forbidden my Presidency to go into debt unless I, the Lord, command it;

7 For these things lead to confusion and bondage.

8 Besides have I not shown unto

you, my servant John, a way to raise a fund which should be at your disposal for the accomplishment of my purposes and by which the rights and properties of my people should be preserved in all of these matters?

9 You must abide by this principle.

10 My servant, Thomas, does not understand fully this matter.

11 Confer with him on this subject, and if he can see these things and follow council he shall assist you in the developments contemplated.

12 For you, nor my servant, George Q. Cannon, cannot attend to these details;

13 But if he, Thomas, can not enter freely into this matter without restraint then shall you arrange with him according to wisdom, and withdraw from the consummation of the contemplated arrangement.

14 Behold, I have shown unto you many things, and I will continue to make known unto you my will, from time to time, on things temporal as well as spiritual; things pertaining to my Church, my Kingdom and my Zion;

15 And you shall be my mouthpiece, saith the Lord,

16 And I will greatly bless you and lift you up, and exalt you, saith the Lord,

17 For your words and works are acceptable unto me, and I know of your zeal and integrity in my cause, and you shall be made a blessing to my people, and your name shall be honored in Israel, and in this nation and among the nations of the earth;

18 For they that honor me I will honor.

19 And I will also greatly bless my servant, George Q. Cannon, who is acceptable before me, and who is exceedingly desirous to do my will.

20 And I will also bless my servant, Joseph F. Smith, whose heart and spirit is right before me, and who is also desirous to fulfill my law,

21 And these your councilors shall be greatly blessed with you;

22 And you shall be my mouthpiece unto them, and I will also show unto them my will from time to time.

23 And you shall be one in spiritual things, and also in temporal things in due time,

24 And I will show unto my people and unto the world, that this world is mine, and that I created it by my power, and the gold and silver and copper and brass and iron and riches and precious things thereof, and all that pertains thereunto are mine;

25 And my people shall know that they are mine, and that they live in me, and move and exist by me, and have their being from me,

26 And that all which they possess is mine, and is obtained of me, and that they are, and can only be, stewards over that which I have given unto them to possess, and which they could not have only of me and by me, whether it relates to this earth and the fullness thereof, to wives, children, and friends, to gold, silver, houses, lands, riches and possessions pertaining thereto, or to thrones, principalities, powers, dominions and exaltations in my eternal Kingdoms.

27 And my Presidency shall be one, and the Twelve shall be one, and the Presidencies of Stakes and the High Councils shall be one,

28 And all of my Holy Priesthood in their several quorums, standings, offices, and positions, shall be one and all of my Priesthood shall be united as one,

29 And they shall be one with my people, and my people shall be one with them,

30 And they shall be my Church, my Kingdom, and my Zion,

31 And I will be one with them and be their God.

32 Let every person, therefore, be diligent and act in their several positions, callings or Priesthood, and honor and magnify the same, and honor and obey me, the Lord their God, and respect and obey the counsels of my holy Priesthood, and I will honor and exalt them, saith the Lord, in time and throughout eternity.

33 And as it regards my servant John Taylor, it is not necessary for him to attend to the minutia or details of either spiritual or temporal things; but only to give general directions, or as I may make manifest from time to time.

34 And his councilors are to be his assistants. And the First Presidency shall call upon the Twelve, the Presidents of Stakes, the Bishops, and others to assist in these duties,

35 And I will raise up wise and prudent men, from time to time, to assist in temporal as well as spiritual things, for they are all one with me.

36 And then let the Twelve call upon the Seventies; and let the High Priests, the High Councils, and Elders, and Bishops and the lesser Priesthood and all who labor for Zion be diligent and obedient,

37 And let every man put in his sickle and reap, and fulfill and magnify his calling, office or Priesthood.

38 These things belong to my Priesthood, but more properly to the School of the Prophets.

39 Let the School of the Prophets be organized, even all such as are worthy,

40 But if they are found unworthy they shall not have a place in my school;

41 For I will be honored by my Priesthood; and let my laws be made known unto them as may be deemed expedient.

Part 110

A Revelation pertaining to the Logan Temple, given through President John Taylor, at Logan, Utah, in May 1884. (John Taylor Papers, Church Historians Office, Salt Lake City, Utah; Annie Taylor Hyde Notebook, Manuscripts Division, University of Utah Library and Special Collections, BYU Library; "Journal of Pres. J[oseph] F. Smith", Deseret Historical Archives, Bluffdale Utah)

1 As thou hast asked me concerning this temple, thus saith the Lord:

2 I accept this house which thou hast built, and also the labors of the Committee, the Superintendent, and the Architect thereof, and of those who have in anywise contributed to the building or beautifying the same, by their labor or by their means;

3 And inasmuch as it shall be preserved pure and not be defiled, my presence shall be there, even the power of my Spirit, the Gift of the Holy Ghost; which shall in this house hereafter be more fully understood;

4 And I will acknowledge the ordinances which shall be administered therein, both for the living and the dead;

5 And my blessing shall attend the administration of the ordinances, and shall rest upon those who administer therein, inasmuch as they comply with the order and institutions of my house, and act with purity and singleness of heart before me, according to my word, my ordinances and my law;

6 And this house shall be a house of prayer, a house of learning, a house of God, wherein many great principles pertaining to the past, to the present and the future shall be revealed,

7 And my word and my will [shall] be made known, and the laws of the Universe, pertaining to this world and other worlds be developed;

8 For in these houses which have been built unto me, and which shall be built, I will reveal the abundance of those things pertaining to the past, the present, and the future, to the life that now is, and the life that is to come, pertaining to law, order, rule, dominion and government, to things affecting this nation and other nations;

9 The laws of the heavenly bodies in their times and seasons, and the principles or laws by which they are governed, and their relation to each other, and whether they be bodies celestial, terrestrial or telestial, shall all be made known as I will, saith the Lord;

10 For it is my will and my purpose to place my people in closer communion with the heavens, inasmuch as they will purify themselves and observe more diligently my law;

11 For it is in mine heart to greatly bless and exalt my people, and to build up, exalt and beautify my Zion, inasmuch as they shall observe my law. Even so, Amen.

PART 111

A Revelation given to President John Taylor, probably in 1884. (Franklin D. Richard's Minutes of the Council of Fifty, February 4, 1885, Church Historians Office)

1 Presidents John Taylor and George Q. Cannon having been secluded since Sunday evening [i.e. 1 Feb 1885]; word had been given to Lorenzo Snow, Erastus Snow, Franklin D. Richards, Albert Carrington, Francis M. Lyman, Heber J. Grant, John W. Taylor, to meet in Council this evening —

2 President Wilford Woodruff, George Teasdale, Moses Thatcher, were oblivious to prevent arrest — Brigham Young [Jr.] and John Henry Smith in New York and Europe.

3 Soon after 8 P.M. Presidents Taylor and Cannon met the seven of the Twelve first named at the End[owment] House. Secretaries George Reynolds and L. John Nuttall were present.

4 After listening to some current items of news, President Taylor stated the object of the Council. Directed Brother Nuttall to read a revelation which he said he received more than a year ago requiring him to be anointed and set apart as a King, Priest and Ruler over Israel on the Earth — over Zion and the Kingdom under Christ our King of Kings.

5 He also read some extracts from minutes of the Council of the Kingdom after which the President called for any remarks when several spoke their mind and Francis M. Lyman motioned that we proceed to obey the requirement of the revelation.

6 When we clothed in our priestly attire, Erastus Snow offered prayer, when after the usual ceremony Francis M. Lyman prayed in the circle.

7 Lorenzo Snow consecrated a bottle of oil. Counselor Cannon anointed President John Taylor and we all laid hands on the President and George Q. [Cannon] sealed the anointing according to a written form which had been prepared. We continued together until shortly after eleven when we separated.

PART 112

A Revelation given through President John Taylor, at Salt Lake City, Utah, on December 25, 1884. (John Taylor Papers, Church Historians Office, Salt Lake City, Utah; Annie Taylor Hyde Notebook, Manuscripts Division, University of Utah Library and Special Collections, BYU Library; "Journal of Pres. J[oseph] F. Smith", Deseret Historical Archives, Bluffdale Utah)

1 There are some things that ought to be put right.

2 Some time ago there was word given for the brethren and their fami-

lies to put themselves in order before the Lord;

3 And it is necessary that these things should be carried out, for there has been a negligence in some of these matters;

4 And if my people and Priesthood desire my blessing, and guidance, and protection, they must and shall be subject to my law.

5 And it is necessary that the various Quorums of the Priesthood should place themselves right before me, saith the Lord;

6 And that as individuals they should place themselves in that position, for if they do not they have no claim upon my blessing or my protection.

7 A day of trouble and anxiety and sorrow and judgment will soon overtake this nation and other nations: it is nigh at hand,

8 And the inhabitants of Zion must purge themselves from iniquity, folly, covetousness, and vanity, and listen to and obey my laws, or they cannot have my protection:

9 For I, the Lord, will not be mocked,

10 But the wrongdoer shall receive the just recompense of reward; and the sinners in Zion shall be afraid;

11 And fearfulness shall also take hold of the wicked and the ungodly that are in your midst.

12 And if you, my people, obey my law and keep my commandments, to do them, not in name only, but in reality, I will be your shield and protector, and your strong tower and no man shall be able to hurt you, for I will be your defense.

13 Therefore, humble yourselves before me, and purify yourselves, that your acts and doings may be acceptable before me.

14 For if you do not you will share in the condemnation of the wicked.

15 Therefore, listen to the counsels of those whom I have appointed, and seek not your own will and way, but the will of the Lord your God;

16 For by him only can you be sustained in the time of trouble which is fast approaching, Even so, Amen.

Part 113

*Discourse By President John Taylor, Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, 1 Feb 1885. (Reported By John Irvine — **Journal of Discourses** Vol. 26:148–157)*

The Discourse which follows was President Taylor's last public address. Immediately following this Oration President Taylor went into Hiding on the Underground, where he would remain in Seclusion and Exile for the rest of his life. This became necessary in order to avoid Arrest and Imprisonment. As L. John Nuttall expressed it: "He left his home and family associations on Feb. 1, 1885, being per-

secuted for no other crime than acknowledging, maintaining and supporting his wives, given to him of the Lord. He never entered either one of his homes after the last date named, so bitter was the persecution of the enemy against him." (Diary of L. John Nuttall, July 25th, 1887, Special Collections, BYU Library)

1 ¶ I HAVE been very much interested in the remarks made by Brother Erastus Snow, who has addressed us.

2 ¶ These are precious principles which only the Saints know how to comprehend and appreciate.

3 We are told "that the natural man perceiveth not the things of God, neither can he know them, for they are spiritually discerned,"

4 And therefore those outside of that influence and spirit which is communicated to the Saints of the Most High, through obedience to the Gospel of the Son of God, find it very difficult to understand them.

5 But we comprehend them, because God has given unto us His Spirit, which takes of the things of God, and shows them unto us.

6 ¶ I and a few others have been away from here for some time, visiting among our southern brethren; Brother Snow, who has just spoken to you, was one of the party.

7 It appears rather an inclement season of the year to go on a journey of that kind; but circumstances seemed to make it necessary that we should go and look after the interests of the people, socially and politically;

8 For notwithstanding our religious ideas, we still have certain rights, privileges and immunities, which belong to us as individuals and as citizens of the United States, in common with others.

9 And seeing that things were quite loose in those far-off settlements, and that men and their families were being subjected to various kinds of outrage, usurpation and imposition, in many instances under the form of law, it seemed necessary that somebody should attend to these matters,

10 And I thought it best for me to go, in company with others of our brethren, to ascertain what was the true position of affairs, and to give such counsel as the circumstances might demand.

11 [¶] We found that a great many outrages had been perpetrated upon many of our brethren; that they had been dealt with contrary to law, and in violation, as has been referred to, of the rules of jurisprudence governing such matters;

12 That a vindictive and persecuting spirit had been manifested, and that several of the brethren had been [imprisoned and] sent off to a distant land from their own.

13 I did not know but that they were without a prison in Arizona, when I heard of these things, and that therefore they had sent a number of honorable men who differed from them in their religious sentiments off to Detroit.

14 I had these things inquired into and found they had a good Penitentiary in Arizona, and that there was no

necessity for any such outrage as this to be perpetrated upon decent men.

15 [¶] I was sorry to find that things had been conducted in this unusual and vindictive manner, and without any ostensible reason for such extra-judicial acts.

16 Not only because injustice had been heaped upon honorable men, but also because of the position in which it places the nation which was once the pride and glory of all lovers of freedom and equal rights, and boasted of as being "the land of the free, the home of the brave, and an asylum for the oppressed."

17 These foolish men are now seeking to carry out the enormities that existed among what was called the civilization and intelligence of ancient barbarism, then, as now, under the name of Christianity, and other euphonious appellations which are common to us, and that we are well acquainted with.

18 I was in hopes that things were not so bad as they were represented to be, but I found that I was mistaken in that matter, and I was sorry to find myself so mistaken.

19 ¶ In relation to this anomalous form of proceeding they are now copying the example of Russia, which is generally considered an arbitrary government, and where despotism has been supposed to reign supreme;

20 They have in that nation a place called Siberia, to which they banish men, under a despotic rule, without much formality of trial.

21 I was hardly prepared to-day to suppose that we needed an American Siberia under the form and in the name of liberty and the rights of men. But this is the fact.

22 We have here in America to-day an American Siberia in Detroit, to which place, upwards of two thousands miles from their homes, men are banished for a term of years; and what for?

23 Because they have the temerity to worship God according to the dictates of their own conscience, and cannot fall down and worship before the Moloch of an effete Christianity.

24 ¶ These extraordinary proceedings that have been going on in this Territory, in Arizona and in other places, simply exhibit the very principle that Brother Snow has been speaking of.

25 I need not tell you about affairs that have transpired here. You are quite as well acquainted with them as I am, and ought to be better: for I have been away from here for about four weeks visiting the Saints in our southern settlements, and we have had a most pleasant visit.

26 Outside of these extraordinary proceedings, we found the people prospering very well, with pleasant homes and bright prospects before them.

27 We had with us several of our best brethren, and we visited many of our settlements in that district of country, the residents of which were very much gratified at our appearance in their midst, and for the counsels they received.

28 But I found that such had been the outrages committed that it was impossible almost for any man standing

in an honorable position to maintain his position unless he broke the law by resisting the officers, and they thought it not prudent to do so, and so did I.

30 [¶] It may suit others to violate the law, to trample upon the human rights, and desecrate the sacred term of liberty, and this is frequently done by the arbiters and minions of the law in the name of justice;

31 But we profess to be governed by higher, by nobler and more exalted principles, and to move on a higher plane;

32 And if Jesus could afford to endure the attacks of sinners against Himself, we, if we have the Gospel that we profess to have, ought to be able to endure a little of the same thing.

33 [¶] There is nothing new in these affairs, nothing strange in this at all. Many of you have had much to do with these matters. Some of these grey-headed men that I see before me know a little more about those matters than some of the younger portion do.

34 Many of you have been driven from your homes, robbed of your property, dispossessed of your possessions and had to flee from your homes to these mountain valleys, and seek an asylum among the red savages which was denied you by your so-called Christian brethren.

35 [¶] Before you came here you were banished from the State of Missouri into the State of Illinois.

34 What for? Because you had the audacity to worship God according to the dictates of your own consciences.

35 I have had to flee from blood-thirsty bandits time and time again. Brother Snow had to do it, and many of you grey-headed men and women have had to do it.

36 What for? Because of polygamy? No, there was no such thing then alleged. What for? Because you had the hardihood, in this land of freedom, to worship God according to the dictates of your own consciences.

37 For this crime you had to leave your homes, and you were despoiled and robbed and plundered, and had to flee as exiles into another land. I had to do it, you have had to do it.

38 [¶] You fled from Missouri to Illinois, and then from Illinois to this land, and why? Why did you leave Illinois and come here? Did you injure anybody? No.

39 They killed your Prophets, and I saw them martyred, and was shot most unmercifully myself, under the pledge of protection from the Governor, and they thought they had killed me; but I am alive yet by the grace of God *(sensation)*.

40 Why had you to leave? Because they murdered your Prophets, and wanted to possess themselves of your property; murder and spoliation generally go together.

41 And because they killed them, they accused you of doing some wrong, said *you* must leave your homes, and there was nobody found in all that wide land to check the outrages of those red-handed assassins, to administer justice and to preserve you in your rights.

42 I do not know any other reason;

I never did know any other, and never expect to be informed of any other.

43 ¶ The history of these things is quite familiar to you as Latter-day Saints, and you do not think it anything strange.

44 Some of our young people think that the present proceedings are very remarkable. But many of us, grey-headed folks, have seen plenty of such proceedings, and have had many experiences of this kind; they are nothing new to us at all.

45 And did we ever expect them to get better? We have not so understood it. We are told in the Scriptures, and we have kept teaching it all the while, that "the wicked would grow worse and worse, deceiving and being deceived."

46 That is doctrine which I have believed in for the last 50 years and I have had a good deal of testimony and practical confirmation on that point.

47 We expect that these things will transpire. We have been told about **Secret Organizations**, that should exist *(Ether 8:13–25; 2:6–12; 13:2)*, and they are beginning to permeate these United States, and are laying the foundation for disruption, disintegration and destruction.

48 It is not necessary that Congress and the Judiciary should set examples of tyranny and violation of Constitutional law, and attack the fundamental principles of free government and the rights of man; for there is plenty of that kind of spirit abroad;

49 Yet men who profess to be the conservators of the peace and the maintainers of law join in these nefarious, unholy, tyrannical and oppressive measures.

50 There are any number who are ready to follow in their footsteps, and the whole nation to-day is standing on a volcano; but they do not seem to comprehend it.

51 [¶] Well, are we surprised? I am not. It is strictly in accordance with my faith: it is strictly in accordance with the Old Testament Scriptures; and it is strictly in accordance with the Book of Mormon; it is strictly in accordance with the revelations given to us by Joseph Smith *(D&C 87)*, and all these events that have been predicted will most assuredly transpire.

52 But I suppose it is necessary that "judgment should first begin at the house of God," *(D&C 112:23–26)* and if it does, "where will the wicked and the ungodly appear," when it comes upon them?

53 We are told that the wicked shall slay the wicked. We need not trouble ourselves about the affairs of the nations. The Lord will manipulate them in His own way.

54 I feel full of sympathy for the nation in which we live, and for other nations, in consequence of the troubles with which they are beset and which are now threatening them; yet they do not seem to comprehend the[ir] position.

55 I know a little of some of the things that will transpire among them (**see** Part 98: <16 Dec 1877> 184–188), and I feel sorry. Do you feel sorry for yourself? Not at all, not at all. Do

you feel sorry for your people? Not at all, not at all.

56 [¶] The Lord God has revealed unto us great and eternal principles which reach beyond this earth into the eternal heavens, and which have put us in possession of light and truth and intelligence, and promises and blessings that the world are ignorant of and do not and cannot comprehend.

57 I feel every day to bless the name of the God of Israel, and feel like shouting, "Hosanna! Hosanna!! Hosanna!!! to the God of Israel, Amen and Amen," [—] Who will rule among the nations of the earth, and manipulate things according to the counsel of His own will. These are my feelings in regard to these matters.

58 But then I feel interested in the welfare of my brethren and sisters, and when I see their rights interfered with and trampled ruthlessly under foot, I feel that there is something at work that ought not to be,

59 And yet that is quite necessary to teach us some of the principles of human nature, that we may be able to discern between the good, the virtuous, the upright and the holy; and the impure, the foolish, the vindictive, the corrupt, the lascivious, and those who are trampling under foot the laws and principles of eternal truth.

60 [¶] God has revealed unto us certain principles pertaining to the future which men may take objection to.

61 He has revealed unto us certain principles pertaining to the perpetuity of man and of woman; pertaining to the sacred rights and obligations which existed from the beginning; and He has told us to obey these laws.

62 The nation tells us, "If you do we will persecute you and prescribe you." Which shall we obey? I would like to obey and place myself in subjection to every law of man.

63 What then? Am I to disobey the law of God? Has any man a right to control my conscience, or your conscience, or to tell me I shall believe this or believe the other, or reject this or reject the other? No man has a right to do it.

64 These principles are sacred, and the forefathers of this nation felt so and so proclaimed it in the Constitution of the United States, and said "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

65 [¶] Now, I believe they have violated that, and have violated their oaths, those that have engaged in these things and passed that law, and those that are seeking to carry it out.

66 Congress and the President of the United States and the Judiciary, and all administrators of the law are as much bound by that instrument as I am and as you are, and have sworn to maintain it inviolate.

67 It is for them to settle these matters between themselves and their God. That is my faith in relation to this matter.

68 Yet by their action they are interfering with my rights, my liberty and my religion, and with those sacred principles that bind me to my God, to my family, to my wives and my children;

69 And shall I be **Recreant** to all these noble principles that ought to guide and govern men? *No, Never!* No, Never! NO, NEVER!

70 I can endure more than I have done, and all that God will enable me to endure, I can die for the truth;

71 But I cannot as an honorable man disobey my God at their behest, forsake my wives and my children, and trample these holy and eternal obligations under foot, that God has given me to keep, and which reach into the eternities that are to come.

72 I won't do it, so help me, God. *(Here the speaker vigorously struck the book on the desk, and the large audience responded with a loud "Amen.")*

73 [¶] The Constitution expressly says that no law shall be passed impairing the obligation of contracts.

74 But we have entered into covenants and contracts in our most sacred places, and that, too, in many instances, before there was any law prohibiting the same,

75 And yet the attempt is now being made to give the Edmunds law an *ex post facto* application and to punish us for these contracts which were not criminal, even from the standpoint of our enemies, at the time they were formed.

76 I myself married my wives long before there was any law upon the subject, and many of you did the same, yet by an *ex post facto* application of laws since enacted the attempt is now made to punish us as criminals.

77 I have never broken any law of these United States, and I presume that some of you, whom our enemies now seek to criminate and drag into court as violators of law, can say the same.

78 [¶] Under the present system of things in this Territory, harlotry and adultery are vindicated sustained and unblushingly protected, and honorable and virtuous wedlock is trampled upon, condemned and punished.

79 Well, what will you do? I will obey every Constitutional law so far as God gives me ability. What else will you do? I will meet these men as far as I can without violating principle, and I have done it.

80 When this infamous Edmunds law was passed, I saw that there were features in that which were contrary to law, violative of the Constitution, contrary to justice and the rights and the freedom of men.

81 But I said to myself I will let that law take its course; I will place myself in accordance with it, so far as I can. Did I do it? I did.

82 [¶] I remember talking to Mr. Pierrepont, who was Attorney General under President Grant's administration. He with his son called upon me.

83 They dined with me, and perhaps I can explain my views on this subject by repeating our conversation as well as any other way.

84 I have a sister keeping my house for me — the Gardo House. When Mr. Pierrepont came in, I said:

85 ¶ "Mr. Pierrepont, permit me to introduce you to my sister, who is my house-keeper. It is not lawful for us to have wives now.

86 And when the Edmunds law was passed I looked carefully over the document, and saw that if I was to continue to live in the same house with my wives that I should render myself liable to that law.

87 I did not wish — although I considered the law infamous — to be an obstructionist, or act the part of a Fenian, or of a Nihilist, or of a Kuklux, or Communist, or Molly Maguire,

88 Or any of those SECRET SOCIETIES that are set on foot to produce the disintegration of society and disturb the relations that ought to exist between man and man, between man and woman, or man and his God.

89 I desired to place myself in obedience or in as close conformity as practicable to the law, and thought I would wait and see what the result would be; and that if the nation can stand these things I can or we can. These are my feelings.

90 Men and nations and legislators often act foolishly, and do things that are unwise, and it is not proper that a nation should be condemned for the unwise actions of some few men. Therefore I have sought to place myself in accord with that law.

91 I said to my wives: "We are living in this building together. We were quite comfortably situated, and we might so have continued, but I said to them that under the circumstances it will be better for me or for you to leave this place; you can take your choice.

92 They had their homes down here which they now inhabit; which were quite comfortable. So I said to them, you can go there and I will stay here, or you can stay at the Gardo House and I will go there or somewhere else; for I wish to conform to this Edmunds law as much as I can."

93 ¶ I am always desirous to let everything have its perfect working. We talk sometimes about patience having its perfect work.

94 If we have laws passed against us I like to see them have a fair opportunity to develop and see what the result will be. These were my feelings then, and they are my feelings to-day.

95 ¶ Well, do you think, then, that the people have been outraged? I most certainly do.

96 The usage has been in all legal trials among all civilized nations to presume that all men are innocent until proven guilty;

97 But we now have test oaths introduced, which is another violation of the Constitution and by which an attempt is being made to hold all men guilty until they prove themselves innocent.

98 [¶] Again: there is a usage which has existed among the civilized nations, and in this nation also, that a man must be tried by a jury of his peers, selected from the vicinage,

99 But the juries selected for our courts are composed to-day of our bitter persecutors and our most relentless enemies, and in many instances selected form the lowest and most debased men who can be found or picked up from the gutters.

100 We also have another class of courts improvised for the occasion in

the shape of "U. S. Commissioners' courts," which are operated and run after the order of the ancient notorious "Star Chamber."

101 Such institutions provoke the contempt of all honorable men, and the parties assuming such offices place themselves in a position to be despised of their fellows.

102 [¶] I might enumerate many other outrages, but time will not permit on this occasion. No man's liberties are safe under such administration.

103 What will be the result? The result will be that those that sow the wind will reap the whirlwind.

104 When men begin to tear down the barriers and tamper with the fundamental principles and institutions of our country, they are playing a very dangerous game, and are severing the bonds which hold society together, and the beginning of these irregularities is like the letting out of water.

105 [¶] The next step that followed the Edmunds Act was the introduction of a test oath. The legislation already provided was not good enough for some of our officials here and another portion of the Constitution must be broken to introduce a test oath without any authority.

106 I think this was introduced by our Governor. Then comes another class of men called Commissioners, rather a new idea in American Government.

107 Yet it was thought necessary that extraordinary operations should be entered into in relation to the Mormons.

108 Why? Because it is necessary that they should be dealt with differently from anybody else.

109 ¶ Now, I have seen some of my brethren shot to pieces in cold blood and under the protection of the State Government, and the promise of the Governor, made to myself and Dr. John M. Bernhisel, who is sometime ago dead.

110 In Missouri a great deal of that thing was done. In Georgia lately, and in Tennessee acts of the same kind have been perpetrated.

111 Now, I want to know if anybody can tell me — here is a large congregation, and many thousands of you [are] acquainted with our history —

112 I want to know if any one of you can tell me of any individual that was ever punished according to law for killing a Mormon.

113 Speak it out, if you know it. I do not know of any such thing. Brother Snow says there is not an instance on record.

114 Well, I would rather be on the side of the Mormons in that case than on the side of those who are their persecutors and murderers, for they have got something to atone for yet, which we have not under those circumstances.

115 We have got through with our part of it. The other is not through with yet.

116 There are eternal principles of justice and equity that exist in the bosom of God, and He, **in His Own Time**, will manipulate these things according to the counsel of His own will;

117 And *with what measure men mete,* AS SURE AS GOD LIVES, *it will be measured to them again,* ***pressed down and running over.***

118 ¶Very well, what would you advise us to do? Are we suffering any wrongs? Yes. Well, what would you do?

119 I would do as I said some time ago. If you were out in a storm, pull up the collar of your coat and button yourself up, and keep the cold out until the storm blows past.

120 This storm will blow past as others have done; and you will see that many of the miserable sneaks who are active in those measures, and who are crawling about your doors, and trying to spy into your houses, etc., will be glad to crawl into their holes by-and-by.

121 [¶] Well, what will you do? Get angry? No, not at all. Let these men have their day and pursue their own course; we will protect ourselves from them as well as we can.

122 Why, some of our folks in the South were actually trying to seek an asylum in another land [i.e. Mexico] away from the persecutions of free America,

123 And I do not know but that we shall have a lot of pilgrim Fathers again here in this country, fleeing, not from England by way of Holland, nor from France, nor from any of those countries where they used to persecute people and proscribe them for their religion,

124 But [fleeing] from America, "The land of the free, the home of the brave, and the asylum for the oppressed" — fleeing from there because of their religious sentiments.

125 What an idea! Who could have thought of it? People say that history repeats itself. It is so doing in our day.

126 [¶] Well, what would you do? Observe the laws as much as you can. Bear with these indignities as much as you can.

127 But it would not be well for these men to perform their antics anywhere else than among the Saints, or they would dangle to the poles, lots of them, by the neck, if they attempted any such acts.

128 No people would endure these things as the Latter-day Saints do. Will you endure them? Yes, a little longer. Wait a little longer.

129 And after you have borne with a good deal, then endure "as seeing Him that is invisible," and cultivate those principles that Brother Snow has so beautifully set before us,

130 And feel, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

131 Rejoice and be exceedingly glad for great is your reward in heaven; for so persecuted they the Prophets which were before you."

132 [¶] Well, what would you do? Would you resent these outrages and break the heads of the men engaged in them, and spill their blood?

133 No. Avoid them as much as you possibly can — just as you would wolves, or hyenas, or crocodiles, or snakes, or any of these beasts or reptiles; avoid them as much as you can,

and take care they do not bite you. *(Laughter.)* And get out of the way as much as you can.

134 [¶] What? won't you submit to the dignity of the law. Well, I would if the law would only be a little dignified.

135 But when we see the ermine bedraggled in the mud and mire, and every principle of justice violated, it behooves men to take care of themselves as best they may.

136 That is what I have told people while I have been in the south — to take care of their liberties, to put their trust in the living God, to obey every constitutional law, and to adhere to all correct principles.

137 But when men tamper with your rights and with your liberties, when the cities are full of spies and the lowest and meanest of men are set to watch and dog your footsteps;

138 When little children are set in array against their fathers and mothers, and women and children are badgered before courts, and made to submit, unprotected, to the gibes of libertines and corrupt men;

139 When wives and husbands are pitted against each other and threatened with pains, penalties and imprisonment, if they will not disclose that which among all decent people is considered sacred, and which no man of delicacy, whose sensibilities had not been blunted by low associations, would ever ask;

140 When such a condition of affairs exists, it is no longer a land of liberty, and it is certainly no longer a land of equal rights, and we must take care of ourselves as best we may, and avoid being caught in any of their snares.

141 [¶] I cannot think that this crusade is aimed entirely at us; from many circumstances that have transpired, I have been led to believe that whilst we are made the victims, these proceedings are introduced as a political ruse, for the purpose of embarrassing the incoming administration.

142 [¶] What would you do? Would you fight them? No. I would take care of myself as best I can, and I would advise my brethren to do the same. Would you resist law? No. As I said before, I can stand it if they can.

143 It is for us to do what is right, to fear God, to observe His laws, and keep His commandments, and the Lord will manage all the rest.

144 But no breaking of heads, no bloodshed, no rendering evil for evil.

145 Let us try and cultivate the spirit of the Gospel, and adhere to the principles of truth.

146 Let us honor our God, and be true to those eternal principles which God has given us to hold sacred. Keep them as sacredly as you would the apple of your eye.

147 And while other men are seeking to trample the Constitution under foot, we will try to maintain it.

148 We have prophecies something like this somewhere; that the time would come when this nation would do as they are now doing — that is, they would trample under foot the Constitution and institutions of the nation,

149 And the Elders of this Church would rally around the standard and

maintain those principles which were introduced for the freedom and protection of men. (*The Words of Joseph Smith* <Ehat & Cook 1980 Provo, Utah> 416) We expect to do that, and to maintain all correct principle.

150 I will tell you what you will see by and by. You will see trouble, trouble, trouble enough in these United States.

151 And as I have said before I say to-day, I tell you in the name of God, Woe! to them that fight against Zion, for God will fight against them.

152 But let us be on the side of human liberty and human rights, and the protection of all correct principles and laws and government,

153 And maintain every principle that is upright and virtuous and honorable, and let the world take the balance if they want, we don't want it.

154 We will cleave to the truth, God being our helper, and try to introduce principles whereby the will of God will be done on earth as it is in heaven.

155 And we will obey every institution of man for the Lord's sake so far as we can without violating our consciences and doing things that are wrong and improper.

156 ¶ God bless you and lead you in the paths of life, in the name of Jesus. Amen.

Part 114

A Revelation Forbidding the Cessation of the Practice of Plural/Celestial Marriage, given through President John Taylor at Centerville, Utah, on September 27, 1886. (John Taylor Papers, Church Historian's Office; See also the Journal of John Taylor, First Presidency's Office Vault, Salt Lake City, Utah)

1 My son John: You have asked me concerning the New and Everlasting Covenant and how far it is binding upon my people.

2 Thus saith the Lord: All commandments that I give must be obeyed by those calling themselves by my name unless they are revoked by me or by my authority and how can I revoke an everlasting covenant;

3 For I the Lord am everlasting and my everlasting covenants cannot be abrogated nor done away with, but they stand forever.

4 Have I not given my word in great plainness on this subject?

5 Yet have not great numbers of my people been negligent in the observance of my law and the keeping of my commandment, and yet have I borne with them these many years; and this because of their weakness because of the perilous times. And furthermore it is more pleasing to me

that men should use their free agency in regard to these matters.

6 Nevertheless I the Lord do not change and my word and my covenants and my law do not.

7 And as I have heretofore said by my servant Joseph all those who would enter into my glory must and shall obey my law.

8 And have I not commanded men that if they were Abraham's seed and would enter into my glory they must do the works of Abraham.

9 I have not revoked this law, nor will I, for it is everlasting and those who will enter into my glory must obey the conditions thereof, even so Amen.

Note: Over the years there has been a great deal of controversy concerning the authenticity of this revelation. During a meeting of the Quorum of the Twelve Apostles, on March 29, 1892, Apostle John W. Taylor stated that he found it among his father's papers after his death (Abraham H. Cannon diary, March 29, 1892). A photograph of the document was taken which has since been compared with President Taylor's handwriting, and beyond any reasonable doubt the revelation is authentic. Several copies of it were made and filed in the John Taylor Papers by the late Apostle and President of the Church, Joseph Fielding Smith Jr., who at the time worked in the Historical Department of the Church. At the top of these copies he wrote the following: "Revelation given to John Taylor, September 27, 1886, copied from the original manuscript by Joseph F. Smith Jr. August 3, 1909." These as well as many other references to this revelation all serve to vindicate it as a historical fact.

For those who may wish to judge this matter for themselves, Photocopies of the original revelation, in conjunction with several personal letters written by President Taylor's own hand to his wives during the years of 1886 and 1887, together with a handwriting analysis of the same, were published in the back of *Unpublished Revelations Vol I*, 2nd Edition, 1981, pp. 177–206.

Part 115

An Epistle of President John Taylor and Counselor Cannon, to the Church of Jesus Christ of Latter-day Saints, read at the Semi-Annual Conference of the Church, held at Coalville, Summit County, Utah, 6 October 1886. (Printed as a Pamphlet — see Church Historians Office, Salt Lake City; see also BYU Library, Special Collections, Provo, Utah)

AN EPISTLE of the FIRST PRESIDENCY

TO THE

Church of Jesus Christ of Latter-day Saints.

¶ *Dear Brethren and Sisters:*

1 ¶ Six months have passed away since we last had the pleasure of addressing you through our General Epistle, and we find ourselves face to face with the Fifty-sixth Semi-Annual Conference of the Church in this dispensation.

2 The past six months have been very fruitful in events in which all of us have been deeply interested.

3 The season has been a healthful one; no sickness worthy of note has affected our people unpleasantly.

4 The summer has been both unusually dry and hot, and many of the crops have not yielded as good a return as usual. Nevertheless our land is still filled with plenty, and man and beast have sufficient to supply their wants.

PERSECUTION AND ITS EFFECTS

5 ¶ Our enemies during the past half year have not slackened their activity in the work of persecution.

6 If there has been any difference, it has been pursued with greater vindictiveness and more flagrant disregard of law and justice than at any time previous.

7 Those who have been compelled to endure the penalties inflicted upon them have submitted, in nearly every instance, with a cheerful equanimity and fortitude that must have won the admiration of heaven and of all just men.

8 That which has been accomplished furnishes but little cause for gratification to those who have been engaged in the inhuman task of persecuting a people for the practice of their religion.

9 There have been but few persons in all who have been tried and convicted who have felt sufficiently terrified at

the prospect of punishment to express a willingness to accept the rulings of the court instead of the law of God, as the guide for their consciences.

10 ¶ The faith of the Latter-day Saints seems to grow stronger from these efforts to destroy it;

11 And men, women and children who have been living in the practice of the requirements of their religion feel more determined than ever to maintain their integrity and to do all that the Lord requires at their hands with cheerful willingness, whatever may be the consequences from a worldly point of view.

12 ¶ This persecution is not without its effects upon those who have made a pretense of being faithful members of the Church.

13 Iniquity is being brought to light. The wrongdoer is being made to feel, in a most remarkable manner, that his sin will find him out;

14 And the evidence that God is pleading with and awakening the consciences of those who have been living in sin is frequently furnished to us.

15 There have been many violations of the law of God practiced among us which have been hidden from the public gaze.

16 The trials through which we are passing have the effect of causing these evils to be brought to light.

17 It seems as though the Lord is tearing the covering, not only from the nations of the earth, but from the Latter-day Saints;

18 And the time is not far distant — in fact, it has reached us already in part — when the sinner in Zion shall tremble, and fear shall seize upon the hypocrite.

The Purification of Zion

19 ¶ So far as we can learn there is an increased disposition on the part of the faithful officers of the Church to do all in their power to cleanse the Wards and Stakes in their charge from those who will not conform to the requirements of the Gospel.

20 Greater strictness is being shown, and the Saints who have the love of the truth within them feel that the time has come to put away their follies and their sins far from them and to conform to a higher standard of righteousness.

21 The great, crying sin of this generation is lasciviousness in its various forms.

22 Satan, knowing how powerful an agency this is in corrupting men and women, and in driving the Spirit from them, and bringing them under condemnation before the Lord, uses it to the greatest extent possible.

23 It requires an incessant warfare to check its spread and to prevent the people of God from becoming its victims.

24 No people who practice or countenance these sins can be accept-

ed of the Lord or find favor in His sight.

25 His anger will fall upon them unless they thoroughly and heartily repent of every such evil.

26 When we take into consideration the teachings we have received upon this subject, the holy covenants into which we have entered, and the professions which we make, unchastity should have no existence among us.

27 It is sorrowful to contemplate that Satan finds those among us who are willing to yield to his temptations, and thus bring misery upon themselves and all connected with them.

28 We solemnly call, as we have done so often before, upon all the officers of the Church to set their faces like flint against practices of this character.

29 Those who indulge in them must be dealt with according to the laws of God, and they must be made to feel that if they do indulge in this wickedness they cannot have the fellowship of the Saints nor a standing in the Church of Christ.

30 If men and women would only profit by the experience of those who have fallen, they would resist the allurements of sin and walk in the path of righteousness.

31 "The wages of sin is death." The misery which it brings upon the guilty, and upon all connected with them, furnishes some idea of the dreadful condition of the wicked who die in their sins and do not obtain the forgiveness of their God.

32 O! that men and women could be warned, and that they would turn to the Lord and seek unto Him, humble themselves before Him, put away their sins, and obtain His Holy Spirit to be their guide and their companion,

33 Then no matter what the circumstances might be in which they were placed, they would have the peace of heaven, the joy of the Holy Ghost, and a conscience void of offence towards God and man!

34 And this is the condition in which every Latter-day Saint should live.

PROPHECY FULFILLED BY THE SITUATION

35 ¶ The circumstances which surround us, though in many respects painful and trying, are not such as to discourage the faithful Saint.

36 We have been taught to expect just such scenes as these through which we are passing, or, at least, just such opposition as we now have to contend with.

37 What we now behold is in direct fulfillment of the predictions of God's servants to us in this generation, and unless these events take place His word could not be fulfilled.

38 ¶ Not only have the Prophets in our day spoken about the events which should take place in connection with the latter-day work and the opposi-

tion it would have to contend with,

39 But the Prophets of old foretold with accuracy and minuteness that the people of God should be few and their dominions should be small, because of the wickedness of "the great whore" which should make war against them. (1 Nephi 14:9–17)

40 But notwithstanding that the multitudes of the earth should fight against the Church of the Lamb of God, the power of God would descend upon the Saints and upon His covenant people; and they should be armed with righteousness and with the power of God and great glory.

41 The scenes in which we are now taking part were known to men of God, by the spirit of revelation, thousands of years ago.

42 But while they predicted the troubles and difficulties with which the people of God would have to contend in the last days, in every instance they broke out in language of encouragement respecting the result of the struggle and predicted the complete triumph of God's kingdom over all the opposing powers of evil.

43 Therefore, in this contest which is forced upon us we do not wage a defense that is hopeless. The God of heaven is on our side. He has made promises to Zion which cannot fail.

44 He is mightier than all of earth's hosts, and by His wonderful providence can bring to pass, in His own way, the fulfillment of all the words of His inspired servants.

45 Upon this foundation we can rest secure. No weapon that is formed against Zion can prosper; and every tongue that shall rise against her in judgment shall be condemned.

46 Our enemies gloat over the prospect of our destruction. Even those who feel inclined to be friendly can see no prospect for our deliverance except by the abandonment of our religion.

47 But it is better for us to die than to abandon our God! We cannot do this without throwing away all hope respecting the future and the great eternity that awaits us.

48 We know that there is no faithful Latter-day Saint who feels for one moment like yielding to the demands of the wicked.

49 Our religion is given to us from our God. We have received it by the revelations of Jesus to us.

50 When all the world was in darkness and struggling and contending about doctrines and ordinances, He condescended to restore the Everlasting Priesthood from the heavens and His Gospel in its purity and fulness and power.

51 We were left no longer to grope in the dark and to follow the traditions of our fathers or the false teachings of uninspired men.

52 The path of salvation was plainly marked before us, confirmed to us by the unerring testimony of God's Holy Spirit. Our souls, in walking in that path, have been filled with ineffable joy and peace.

53 While others who have rejected the truth have been apprehensive and fearful concerning the events that were

taking place and that were likely to take place, we have had a peace, a satisfaction of mind, and a contentment that have made our position unique.

54 God has given unto us the fruits of His Gospel in great abundance. We behold them in our family organizations. We behold them in our Wards, and in our Stakes, and in our entire Church.

55 His blessing has visibly rested upon us, and His power has been displayed in our behalf.

56 Every faithful Latter-day Saint has rejoiced in the abundance of the gifts of the Spirit which He has bestowed;

57 And no promise that was made to the ancient Saints, or that has been made to us, upon the condition of our faithfully obeying the Gospel, has been withheld from us.

58 We have been a people greatly blessed of the Lord, and our hearts should swell with gratitude and thanksgiving to our God for His abundant mercies.

SHOULD BEAR EACH OTHERS BURDENS

59 ¶ We again call upon the Presidents of Stakes and the Bishops of Wards to look carefully after the wants of all who are within their jurisdiction and stand in need of assistance.

60 Especially should the families of those who are in prison, or who have been compelled to flee, or who are upon missions, be tenderly cared for.

61 They need both aid and sympathy. Those upon whom the heavy hand of persecution does not personally rest should be willing to share the burdens of their afflicted brethren and sisters, by contributing to the comfort and sustenance of those who are deprived of the society and guidance of husbands and fathers for righteousness' sake.

62 By so doing they will lay up treasures in heaven, and share the reward for these trials. The weight of this persecution falls upon the women and children.

63 Deprived of the presence and support of their husbands and fathers, upon whom they have been accustomed to rely, they are comparatively helpless and naturally a prey to deep anxiety.

64 The care and training of the children thus bereaved devolves upon their mothers, whose burden is made doubly heavy to bear.

65 The Teachers should be particularly diligent in visiting such families, and in watching over their welfare.

66 Thus the hands of the mothers should be strengthened, the young encouraged, the wayward admonished, and the heroic example of the heads of those households held up for admiration; and everything possible should be done to make their situation tolerable and pleasant.

67 In this way we can bear each other's burdens, and so fulfil the law

of Christ, and witness to our God and to the world, that though we may not personally suffer persecution, our sympathy and faith are with those who are afflicted for adherence to their religion, and that we are ready and willing to do our part and manifest our devotion to the cause of Christ.

Judicial Perversion and Oppression

68 ¶ The District Courts of Utah still pursue their extreme, vindictive and unrelenting course.

69 The law is perverted, not justly administered; the object appears to be, not the maintenance of social purity, nor the rectification of alleged evil, but the oppression and distress of individuals because of their religious position.

70 The Latter-day Saints are under the most sacred obligations to do the will of God. At the same time they wish to obey every valid law of the land.

71 But by the strained interpretation and the unwarrantable application of the Edmunds Act, men are made offenders because of their religious scruples, and rendered criminals when they are not fairly amenable to the law.

72 Defendants who, according to the evidence, have only lived with one wife, are "presumed" to have cohabited with another wife, and thus are convicted of "cohabiting with more than one woman," when the presumption is obliterated by the proof.

73 ¶ In other cases when parties, in their desire to observe the requirements of the Edmunds Act, have privately agreed to the voluntary relinquishment of association as husband and wife, the husband has not escaped the vengeance of the law.

74 Though there are numbers of instances where such parties have honestly endeavored to live within the law, yet whenever indictments have been found, husbands have almost invariably been convicted and sentenced to the full penalties of fine and imprisonment.

75 We take this opportunity of recording our high appreciation of the spirit of self-sacrifice which has been manifested by our sisters throughout the entire crusade.

76 They have shown a fortitude, a courage, a devotion and love which must be the admiration of posterity.

77 They have not faltered in their devotion to the principles of righteousness, have not shrunk from the consequences attending obedience to God's law, and have been a source of strength and encouragement to their sons, their husbands and their fathers.

78 There are numerous instances which have come to our knowledge of wives offering to make the most heroic sacrifices to save their husbands from the penalties of the law.

79 ¶ Contrary to the jurisprudence of centuries, legal wives are compelled, under threats of imprisonment, to testify against their lawful husbands and disclose family secrets that should never be bared to the public eye.

80 This is a gross violation of the law under which they act, and opposed to recognized public policy and family rights.

81 And by the system of "segregation" an offense which, according to the law, is punishable at the utmost extent by six months' imprisonment and a fine of $300 is multiplied into many offenses and the full sentence inflicted for each fraction of that offense.

82 ¶ The plan of finding several indictments for the one offense has been discarded and the scheme adopted of making several counts in the one indictment.

83 The number of these counts is not regulated by law, but is left to the arbitrary disposition of a grand jury selected from the class in hostility to the defendants, and usually subject and pliant to the will of an extremely bitter and unscrupulous Prosecuting Attorney.

84 The petit juries empaneled for the trial of persons thus indicted, are also picked out for their known antagonism to the society to which the accused belong.

85 And in almost every instance they find verdicts as requested by the Prosecuting Attorney, oblivious of the exculpatory portions of the evidence.

86 Juries are thus selected, not only for the trial of cases under the Edmunds law, which permits challenges of "Mormons," [—] but by the open venire process strong anti-"Mormon" [juries] are chosen to try "Mormons" accused of offenses not included in the Edmunds Act,

87 And thus again is the law perverted and prostituted to work oppression and injustice.

88 The Courts, as a rule, decide on questions of law and procedure as desired by the District Attorney and ignore the request of defendant's counsel for legal instructions to the trial jury.

89 Thus the victims marked for the sacrifice on the altar of hate, are, humanly speaking, entirely at the mercy of their persecutors.

90 ¶ Another new step in the progress of this iniquity is the rule, recently enforced, of compelling persons charged with violations of the Edmunds Act to plead guilty, or else have their families forced upon the witness stand, to be plied with shameful questions concerning the most private acts and relations of their husbands and fathers.

91 Children of tender years are compelled to give evidence on subjects unsuited to their immature minds, and to become the instruments of their parents' incarceration.

92 Formerly, defendants were permitted to plead not guilty and then go upon the stand and testify against themselves, declaring the facts and leaving the result with the jury and the court.

93 By this means a conscientious

man who did not consider himself guilty of crime, could explain his position, and meet the issue without doing violence to his convictions.

94 But this poor consolation is now denied by the malevolent District Attorney.

95 The unfortunate defendant must do violence to some extent to his conscience by pleading guilty, or suffer the anguish of witnessing the tortures of his wives and children when subject to the legal rack of a brutal cross-examination, in which no regard is shown for a wife's affection or a daughter's love, the sensitive shrinking of a virtuous woman from exposure of her marital associations, or a child's tearful aversion to disclosing the secrets of home for the conviction of a father.

96 Such proceedings prove that the object is not the vindication of the law but the promotion of human suffering, providing the victims are members of the "Mormon" Church.

97 Many of the objects of this malevolence are aged men who have passed the allotted three score years and ten, who have contracted no new marital obligations, but are engaged in caring for their families as honor and righteousness dictate.

98 The heartless severity with which such defendants are pursued is also evidence that the object is not the public benefit but the wreaking of vengeance upon members of a Church.

99 ¶ Another indignity which has been heaped upon the heads of Latter-day Saints is the charge of perjury which the reckless District Attorney has publicly but not legally made.

100 Witnesses who have been compelled to testify against their dearest friends, when answering "I do not know" to questions concerning matters of which they were not cognizant, have been insulted and abused and branded with perjury.

101 All evidence they disclose which suits him he uses as undeniable truth before a commissioner or a jury, but everything elicited from the same witnesses that does not suit his purpose he denounces as perjury.

102 And he has the hardihood to claim that this crime is taught and encouraged by the "Mormon" Church.

103 The refutation of this atrocious calumny is found in the standards of Church doctrine, and in the fact that the brethren who are now lingering in prison for declining to repudiate their wives, have been sent there, in nearly every instance, through their own testimony or the testimony of their families.

104 And it is well known that every one of them could have escaped the penalties of the law if they would but promise to obey the law, in future, as construed by the courts.

105 It would have been easy to make the promise and avoid imprisonment. But their regard for their word was such that they would not make a promise which they did not intend to keep, so they accepted a loathsome prison and pecuniary loss in preference to the appearance of falsehood.

106 It may seem to those who

do not understand the situation that the requirement of future obedience to the law is but reasonable and that every good citizen should make this agreement. But an explanation of the facts will speedily dissipate this conclusion.

107 Obedience to the law as construed by the courts, would be difficult of comprehension if the numerous and diverse definitions of the law were considered.

108 But according to the latest rulings, a promise to obey the law signifies an agreement to violate the most solemn covenants of marital fidelity that mortals can make with each other and their God.

109 It means the utter repudiation of loving wives and the separation either of the father and some of his children or of the mother and her children.

110 It is a promise not to visit, go to the same place of worship or amusement, or recognize, associate with, or even call on when sick or dying, or when her child is sick or dying, the plural wife who has been faithful in all things.

111 It means dishonor, treachery, cruelty and cowardice. It places, not the law but a gross and wicked perversion of the law, above the revealed will of God and the noblest promptings of the human heart.

112 It is a promise that no true Latter-day Saint can make and that no humane being would demand.

113 ¶ Thus the legal difficulties that surround the Saints are not so much the effects of a special and partial law aimed at a feature of their religion, as of the wicked and absurd constructions of that law and its improper and unprecedented administration, prompted by malice, inspired by Satan and intended to crush out a system of religion which cannot be overcome by truth, reason and the agencies of enlightened humanity.

RETALIATION DEPRECATED

114 ¶ Before leaving this uninviting subject we desire to say to the Latter-day Saints, that though we are suffering so acutely from the inhumanity of our fellow men, we must not descend in the slightest degree to acts that would savor of retaliation, or in the least seek to curtail any man in his individual rights.

115 We wish it fully understood by the Saints and by all the world that we have a profound respect for all wholesome and constitutional laws.

116 We are the firm and unequivocal advocates of law and order, and of every principle associated with human freedom,

117 And though we regard the Edmunds Act, in its provisions and its administration, as *ex post facto*, cruel, oppressive and unconstitutional, yet we are not contending against it in our own interests alone,

118 But we are also fighting the battle of civil and religious liberty, and of freedom of conscience in behalf of our common humanity and in the interest of every people.

119 We feel assured that, as the founding of these United States formed an epoch in the history of human liberty, so this action of ours will have due weight in restraining the tendency to intolerance and oppression that today up rears its head to stay the progress of human freedom.

120 We say, as Elder Parley P. Pratt very forcibly expresses it in one of his poetical effusions:

"Come ye Christian sects, and Pagan,
Pope and Protestant and Priest,
Worshippers of God or Dagon,
Come ye to fair freedom's feast.
Come ye sons of doubt and wonder —
Indian, Moslem, Greek and Jew,
All your shackles burst asunder;
Freedom's banner waves for you."

The Refuge of Lies

121 ¶ Probably at no period in the world's history has Satan had such power over the hearts of the children of men as he appears to wield at the present.

122 He has flooded the earth with lies, endeavoring by means of these deceptions to retard the work of God, to destroy its influence, and to make victims of its believers, especially those who have the authority to administer the ordinances of the Gospel.

123 A more striking illustration of his power in this respect has not been furnished us than was witnessed at the meetings which were attended by some of the members of the Grand Army of the Republic who were passing through here.

124 It would be incredible to believe that people could be so deceived by the false statements which were made to them by our enemies who reside here, had it not been witnessed.

125 The most abominable falsehoods, which could be disproved with the greatest ease, were told with an unblushing effrontery that was Satanic;

126 And though many of the visitors had opportunities of seeing for themselves, and of mingling with the people, some went away fully imbued with the idea that the Latter-day Saints ought to be exterminated from the face of the earth.

127 But to the credit of humanity be it said, others became thoroughly disgusted with the proceedings, and denounced unsparingly the folly and wrong of condemning a people affording so many evidences of the qualities that go to make excellent citizens, from the one-sided statements of their avowed enemies.

128 ¶ The course of the former

class is an illustration of the malignant power of falsehood wielded by Satan in other directions and places.

129 If lies could overwhelm the work of God, we should be completely crushed under their weight.

130 It is this great influence upon which Satan depends to thwart the purposes of God and check the spread of truth; and, unfortunately for the world, it appears willing to drink in his spirit and to believe his fabrications.

131 It is this that arouses mobs and causes them to indulge in acts of violence and hostility against unoffending servants of God, and that has incited them to shed the blood of innocent men in the most cruel and barbarous manner.

132 ¶ By means of this incessant stream of falsehood which is continually being sent forth, the rulers of our nation are urged to adopt the most extreme measures against us.

133 It appears vain to point to our works, to show what we have done in reclaiming this land from its original sterility, and building up a grand commonwealth in these mountains —

134 A commonwealth rich in all the elements of greatness, lightly taxed, free from debt, with peace and union prevailing to an unparalleled extent throughout all these mountains where Latter-day Saints reside.

135 It is in vain that we point to our frugality, our temperance, our comparative freedom from crime, and the peace and good order which exist wherever we are in the majority.

136 All these evidences of thrift and virtue go for nothing, and the National Legislature feels that it is under the necessity of devising schemes to take away from us the rights we have inherited, and which belong to us as a free people, and to bring us into bondage to those who malign us, and who would take delight in destroying us.

EFFORTS TO PROCURE PROSCRIPTIVE LEGISLATION

137 ¶ Every effort possible was made during this last session of Congress to secure legislation of the most proscriptive and sweeping character against the Latter-day Saints.

138 Not only was it the design to reach persons who believed in and practiced plural marriage, but our enemies went so far as to propose the complete annihilation of every political right belonging to those who were free from the charge of polygamy, and whose only crime was that they were members of the Church of Jesus Christ of Latter-day Saints.

139 Congress adjourned without acting upon this measure. Already we hear the notes of preparation for a renewal of the campaign against us. Filled with anger at their non-success at the last session, our opponents are preparing for the onslaught at the

coming session of Congress, and we are threatened with vengeance of the most dreadful description.

140 ¶ But in this, as in all other circumstances and conditions, our trust is in God. This is His work. He has thus far taken care of it and preserved it, and has delivered us from the many plots which have been framed against us.

141 It has progressed thus far only by His power, and not by the power of man. Whatever glory there is connected with the establishment and progress of this great work is due entirely to Him.

142 Man's wisdom, education, shrewdness, wealth and ability have not been the factors that have produced success; but it has been the blessing, the power, and the overruling providence of our God.

143 We have had to trust Him in the past in the midst of unnumbered foes; we must trust Him in the future against the terrible odds that are pitted against His work and His Gospel.

144 We know, and can boldly testify to the Latter-day Saints, and to the whole world, that the Lord hath founded Zion, and that no power beneath the Celestial Kingdom can prevail against it.

145 ¶ But those who fight against it will share the fate of all who have ever fought against it. Who is there that has prospered in his warfare against Zion? Who can point to the laurels which have been won in fighting the work of God? What man or what nation has gained credit and glory in the earth for successes achieved over the feeble Latter-day Saints?

146 We have seen generation after generation of our opposers pass, one after another, into cold oblivion. They have strutted their brief hour upon the stage, appearing to think that they were accomplishing wonders.

147 But they have passed away, and the memory of their deeds only lives in our historical archives. So it will be with those who now occupy so large a portion of public attention as crusaders against the Saints, and who imagine themselves to be such doughty heroes.

The Spirit of Scandal

148 ¶ Not only has Satan sent forth his lies outside of our society, but he uses his influence in this direction among us.

149 The tendency in our settlements and cities to listen to and believe in every wild and slanderous rumor which may be put in circulation is to be deeply deplored.

150 No matter how unfounded and destitute of even the semblance of truth such reports may be, there are those among us so silly and credulous as to readily believe them.

151 The injury that is thus wrought is not easily measured. Many of the evils from which we have suffered have been greatly aggravated by this disposition on the part of some who call themselves Latter-day Saints.

152 The man who frames a lie is a great sinner; but the one who loves a lie, and who circulates a lie after it is told, is also under condemnation.

153 Many stories go from mouth to mouth concerning the truth of which those who repeat them know nothing.

154 But it seems as though the constant repetition of a falsehood impresses many people as though it were a fact.

155 Where Latter-day Saints, so-called, are found telling that which is untrue, they should be called to an account.

156 It is written that whosoever loveth and maketh a lie shall not be permitted to enter into the Holy City, nor to have a right to the Tree of Life, but they are to be without, with dogs, sorcerers, whoremongers, murderers and idolaters. The Lord has said, "He that telleth lies shall not tarry in my sight."

157 Latter-day Saints should be warned upon these points, that they may not grieve the Spirit of the Lord, nor do injury to their friends and neighbors, by indulging in this pernicious habit of repeating and attaching credence to every slander and false rumor that may be put in circulation.

158 But every one should be careful, when they hear a story about their brethren and sisters, to refrain from repeating it until they know it to be true, and then not to do so in a way to injure the person about whom it is told.

159 The reputation of our neighbors and the members of our Church should be as dear to us as our own, and we should carefully avoid doing anything to another or saying anything about another that we would not wish done or said about ourselves.

160 We testify that those who give way to this influence, who take delight in reading lies which are published about us in papers circulated in our midst or outside of our Territory,

161 Who delight in listening to the false and malicious representations which are made concerning the servants and people of God or His work,

162 Or who themselves gossip about and aid in the dissemination of these things to the injury of their fellows, will, unless they speedily repent, lose the Spirit of God and the power to discern between truth and falsehood, and between those who serve God and those who serve Him not.

163 Their own minds will become so darkened by the spirit of falsehood that the Spirit of God will cease to have power with them and will flee from them.

Sabbath-Breaking and Recreation Mania

164 ¶ Among the sins into which some who are called Saints have been betrayed is Sabbath-breaking and over indulgence in useless pleasure.

165 "The Sabbath was made for man, and not man for the Sabbath." But it is the Lord's day and should be spent as he directs.

166 We are not left to the doubts and queries which enter into the polemics of sectaries on this important matter.

167 We have the word of the Lord upon it, direct. He has declared to us through His Prophet:

> "And the inhabitants of Zion shall also observe the Sabbath day to keep it holy." (D&C 68:29)

> ¶ "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; For verily this is a day appointed unto you to rest from your labors, and pay thy devotions to the Most High; Nevertheless thy vows shall be offered up in righteousness on all days and at all times; But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart that thy fasting may be perfect, or, in other words, that thy joy may be full." (D&C 59:9–13)

168 ¶ These commandments of the Lord do not admit of Sunday excursions to the lake or the canyons or other places any more than manual labor.

169 That day will be held sacred to the service and worship of God by every true Latter-day Saint.

170 Those who desecrate it reject the word of the Lord and will not be held guiltless.

171 We admonish all members of the Church to obey this commandment and the officers of the Church to see that it is not broken with impunity.

172 ¶ The mania for recreations of various kinds which has seized upon many of the people is harmful in several ways.

173 It unfits them for the regular duties of life. It renders them restless and impatient of proper restraint. It obstructs business. It tends to contract habits of dissipation.

174 It throws our young folks into the company of persons whose society should be shunned.

175 It cultivates worldliness. It conduces to many evils, and the spirit of purity, temperance, holiness and peace will not abide in resorts such as have been established for the purpose of enticing the Saints into folly.

176 Many thousands of dollars have been worse than wasted during the past summer on excessive amusements and sometimes unseemly diversions.

177 The influential men and women of the Church should discountenance this evil, and with all wisdom and prudence endeavor to check it and

prevent its increase among the Saints.

178 ¶ We have no disposition to deprive either young or old of proper amusement. It is necessary to perfect health and rational enjoyment.

179 It should be provided by those who have the watch care of the people, especially for the young, and conducted without sinfulness and without excess.

180 But in these times of trial and distress to many, is it seemly to indulge in frequent and hilarious junketings and to act as though we disregarded the afflictions of our brethren and sisters who are placed in difficulty and jeopardy?

181 When most of our leaders are in exile, when good men are thrust into prison, when many families are plunged into grief at the enforced absence of those who are dear to them, when the cords of oppression are being drawn more tightly and the small liberties remaining to us are being gradually taken away,

182 When our enemies are forging fetters for our feet and planning for our utter destruction, and when Satan is working with all his forces to weaken our ranks by leading the Saints into sin, is it a time to waste our days in useless pleasure and spend our nights in noisy revels?

183 Rather, should we not humble ourselves before the Lord and seek by faith and devotion to good works to obtain power that we may prevail against our foes?

184 We do not believe in a long-faced sadness or the piety that consists in a sanctified appearance. There is no need for drooping heads or a sad countenance.

185 A cheerful spirit should be cultivated and hearts should be gladdened by words of cheer.

186 But these are serious times and the sorrows of the afflicted and the carousings of the thoughtless seem utterly incongruous when all profess to be brethren and sisters.

187 Let unseemly levity be abandoned and let the solemnities of eternity rest down upon those who are called the Saints of the Most High God.

SACRED VICARIOUS WORK

188 ¶ Notwithstanding the violent and unabating opposition which is arrayed against us the work of ministering in the ordinances of the Lord's House continues, and the blessing of the Heavens still follows these administrations.

189 As we have so long expected and so frequently been warned, Satan rages as he views his domain trenched upon, his captives delivered, and the souls of men wrenched from his grasp by the labors of the living for the dead in and through those sacred ordinances that belong alone to the Gospel of the Son of God, administered in holy

places by His chosen servants and handmaidens.

190 And it must not surprise us if the rage of the arch-enemy of mankind increases and his emissaries grow more relentless and cruel, more brutal and inhuman in their efforts to stay this work, as the number of temples increases and the thousands of Israel go in thereto to minister the ordinances of salvation for their ancestors and departed friends.

191 We further rejoice that the work of erecting the Salt Lake and Manti Temples goes steadily forward, and that the latter is nearing its completion with all the rapidity that could reasonably be expected when we consider the condition of the Church and the people and the difficulties under which they labor.

Training the Young

192 ¶ It is pleasing to notice the increased feeling of anxiety on the part of the Saints to have their children educated in schools where the doctrines of the Gospel and the precious records which God has given us can be taught and read.

193 Our children should be indoctrinated in the principles of the Gospel from their earliest childhood.

194 They should be made familiar with the contents of the Bible, the Book of Mormon and the Book of Doctrine and Covenants.

195 These should be their chief text books, and everything should be done to establish and promote in their hearts genuine faith in God, in His Gospel and its ordinances, and in His works.

196 But under our common [public] school system this is not possible.

197 In Salt Lake City, we understand, an effort is now being made to establish a school of this character, and, we are informed, the prospect for its success is very encouraging.

198 The Brigham Young Academy, at Provo, and the Brigham Young College, at Logan, are both doing excellent work in this direction and should be patronized and sustained by the Latter-day Saints.

199 In no direction can we invest the means God has given us to better advantage than in the training of our children in the principles of righteousness and in laying the foundation in their hearts of that pure faith which is restored to the earth.

200 We would like to see schools of this character, independent of the District School system, started in all places where it is possible.

SACREDNESS OF THE FAMILY RELATION

201 ¶The life of a saint is not simply a personal perfecting, it is also a factor in the entire scheme of earth's redemption.

202 No one can be saved alone, by himself or herself, unassisted by or unassisting others.

203 The weight of our influence must be either for good or harm, be an aid or an injury to the work of human regeneration, and as we assume responsibilities, form ties, enter into covenants, beget children, accumulate families, so does the weight of our influence increase, so does its extent broaden and deepen.

204 The Scriptures inform us that God created this earth as a habitation for man and he placed man on it that he might have joy, a joy that is to be eternal.

205 To accomplish these purposes, the preparatory one of peopling the earth, and the ultimate one of man's eternal happiness, He, the Creator, established marriage, and commanded those he first placed here on earth to be fruitful and multiply.

206 This institution he regulated by strict laws given through his servants to His people in their various dispensations;

207 And His Son, our Savior, emphasized these commandments by most unequivocal teachings with regard to the sacredness of the marriage covenant, and of the sinfulness of divorce, for other than the most grave departures from the spirit and intent of that covenant.

208 In this is wisdom, for the experience of the world, in all its ages, proves that where lax ideas exist with regard to marriage and divorce, more especially where those ideas find expression in lax legislation, there we discover peoples and nations whose code of morals is inferior, and where sexual irregularities and sins increase, until that righteousness, which has been so truthfully said "exalteth a nation," ceases to have an existence in their midst.

209 To a people who believe as we do, that true marriage was divinely instituted for the multiplication of mankind, and is not a union for time alone, but reaches into the eternities, the disruption of families by divorce is an evil of no ordinary character,

210 Not only bearing a harvest of sorrow and suffering in this life, but also having a far reaching influence into the world beyond the grave, and possibly involving others in ruin who had no voice in the separation or power to avert its occurrence.

211 For this reason the Latter-day Saints of all people should be most loath to sunder sacred ties once formed, and most determinedly opposed to the severance of unions made in holy places in God's appointed way, for light and trivial causes;

212 And the efforts of Teachers and Bishops in their labors amongst families where differences, alienation or quarrels exist, should always be to effect reconciliation, promote union, inspire

mutual forbearance and increase love.

213 Only when every kindly counsel and ministration fail should that last resort, a divorce, be permitted.

214 And in such cases those who have received of the sealing power of the Church should also be separated by the same authority that bound them together: until this is done new alliances are sinful.

Self-Murder Denounced

215 ¶ There is another evil that is growing amongst the peoples of the world that is not unfelt amidst the Latter-day Saints.

216 It is the crime of self-murder. Suicide should be made odious among the people of God, it should be emphasized as a deadly sin, and no undue feelings of tenderness toward the unfortunate dead, or of sympathy towards the living bereaved, should prevent us denouncing it as a crime against God and humanity, against the Creator and the creature.

217 It is true that the exact enormity of the act is not defined with minute detail in the Holy Scriptures, or the limits of its punishment given;

218 But to believers in the God whom we worship, it has always been regarded as a sin of great magnitude; and in many countries especial pains have been taken to discourage it, by refusal to bury in consecrated ground, by indignities offered to the lifeless remains, or by such lack of funeral observances as would produce a peculiar and horrifying effect upon the survivors.

219 Now, while not advocating measures of this description, we do not think that the same laudations and panegyrics should be pronounced over the self-murderer as are so freely uttered over the faithful Saint who has gone to his eternal rest.

220 There is a difference in their death, and that difference should be impressed upon the living, unless the deceased, at the time of the rash act, was in such a mental condition as not to be wholly responsible for his actions;

221 But again, if this condition be the result of sin, of departure from God's laws, then the unfortunate one, like the inebriate, is not altogether free from the responsibility of acts committed while in this state of mental derangement; if he is not censurable for the act itself, he is for the causes that induced it.

222 In such cases the mantle of charity must not be stretched so widely, in our desire to protect our erring friends, as to reflect dishonor on the work of God, or contempt for the principles of the everlasting Gospel.

223 There is an unfortunate tendency in the natures of many to palliate sins by which they are not personally injured, but we must not forget that

such palliation frequently increases the original wrong, and brings discredit on the Church and dishonor to the name and work of our blessed Redeemer;

224 In other words, to save the feelings of our friends we are willing to crucify afresh the Lord of life and glory.

MISSIONARY OPERATIONS

225 ¶ The reports of our Elders engaged in missionary labors in foreign lands are far from discouraging, when we consider the tempest of misrepresentation and abuse that has flooded the lands of civilization with regard to ourselves, our objects and our methods of evangelization, as well as the prejudices that have to be overcome and the persecution which has to be met by those who have sufficient moral courage and stamina to obey so unpopular a doctrine as the fullness of the Gospel of our Lord Jesus Christ.

226 Yet were the results even less encouraging than they are, we have still imposed upon us the duty of warning the peoples of the earth of the judgments of Almighty God, which in his own due time must surely come.

227 The divine injunction given to the servants of God in former dispensations and reaffirmed in this, "Go ye into all the world and preach the Gospel to every creature," has never been abrogated nor annulled;

228 And our duty to carry the Gospel's warning voice to all nations, kindreds, tongues, and peoples, to the Gentiles first and then to the House of Israel, still remains unchanged.

PROMINENT BRETHREN

229 ¶ President Woodruff and the members of the Council of the Twelve Apostles still continue in the active performance of the duties appertaining to their Priesthood and calling, occasionally hampered, it may be, in certain directions by the unrelenting attacks of our persecutors.

230 Almost without exception they have enjoyed good health, while the more aged ones, including Elder Lorenzo Snow, in prison, have been blessed with a vigor and with powers of endurance remarkable for men of their years.

231 Brother Lorenzo Snow bears his unjust imprisonment with much fortitude and patience and is a source of great comfort and strength to his fellow-prisoners, deprived of liberty for their obedience to the requirements of God's law.

232 ¶ President Joseph F. Smith continues to send us words of faith and encouragement, of patience and brave endurance, and, so far as his position and surroundings will admit, he is zealously furthering the interests of God's holy Church and Kingdom.

Miscellaneous Matters

233 ¶ We hear favorable reports of the good done by our Sunday Schools, Primaries, Improvement Associations and Relief Societies,

234 And we feel to abundantly bless the brethren and sisters who so diligently and faithfully labor therein for the instruction of our youth and the benefit of the poor.

235 We desire to encourage all engaged in these duties to continue with unabated zeal and disinterestedness in these labors of love and mercy,

236 That the institutions under their charge may rise to yet greater heights of excellence and usefulness, and the scope of their influence for good in the midst of the Saints continually increase,

237 And upon parents we urge the wisdom and desirableness of fostering by their faith, influence and example these admirable institutions for the benefit of their children.

238 ¶ In consequence of the unusually dry summer the crops have not been so abundant as in some former seasons.

239 Although the yield of wheat is comparatively small it commands but a low price in the market. Wisdom and economy suggest that our farmers should not be anxious to make immediate sales.

240 Every kernel of wheat is precious. It should be stored carefully for future use, in such a manner as to preserve it from destructive insects and the action of the elements.

241 The warnings which have been given to Israel on this point were not uttered in vain, as coming time will abundantly establish.

242 Let no grain be wasted nor thrown heedlessly upon a depressed market to continue the depression and fritter away the fruits of arduous toil.

243 ¶ Preparations should be made for the proper care of stock during the approaching winter. Too many animals are permitted to perish for the lack of food and shelter.

244 After the Lord has blessed the flocks and herds of His people, it is sinful to allow them to wander on the bleak prairies or snow-covered benches to die of cold or starvation.

245 Unless provided with shelter from storm and inclement weather loose stock should be gathered up and sent to warmer localities for winter range.

246 ¶ The wool crop of the past season has been very large and sheep-

owners have made fair profits on their products.

247 But domestic economy recoils at the spectacle of 7,000,000 pounds of wool being shipped out of the Territory to be returned in the shape of inferior cloth, and be purchased at high prices by woolgrowers and others.

248 Factories among our own people should utilize the whole of this product, employing hands that are now idle to manufacture honest goods, and thus retain in the Territory much money that goes to build up industries afar off.

249 Our home factories are turning out most excellent articles at reasonable prices; these should be purchased in preference to foreign made goods, because they are more durable and because home industries ought to be patronized.

250 ¶ On the same principles and for the same reasons the hides and pelts which are now shipped away to be brought back manufactured into articles that can be made in this Territory, ought to be retained and worked up for home use.

251 Factories for this purpose, carefully conducted, would soon return fair profits, while the whole community would share in the resultant benefits.

CONCLUSION

252 ¶ In conclusion, we say to the Latter-day Saints: Put your trust in God, as you ever have done. He will not fail you.

253 Continue to live in strict conformity to His Gospel. Humble yourselves before Him in mighty faith and prayer.

254 Confess your sins one to another; and go to your God and confess to Him, and obtain His forgiveness therefor.

255 Live in close communion with the Holy Ghost, that it may be your constant companion, and that through its heavenly influence you may be prepared for every coming event.

256 The Lord is holding a controversy with the nations, and He has said "after your testimony cometh the testimony of earthquakes. * * *

257 ¶ And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds.

258 And all things shall be in commotion; and surely men's hearts shall fail them; for fear shall come upon all people."

259 Already His words upon this subject are being fulfilled. The elements are joining their voices with the voice of His Elders in testimony of the near approach of the end.

260 And woe! to the people or the nation that fight against Zion, for, as

we have often had occasion to say, God will fight against them. His wrath will be poured out upon them.

261 Babylon will fall, and the refuge of lies will he swept away; and truth and righteousness will cover the earth as with a flood, in fulfillment of the words of the Prophets.

262 Greater signs will appear in the heavens above and on the earth beneath, bearing awful testimony of the near approach of that great day when our Redeemer will be revealed from heaven in power and in great glory.

263 ¶ With continued prayers for your safety, and for your prosperity in the work of God, and with most earnest desires that every man, woman and child will he faithful to the trust which God has reposed in us, we remain

264 ¶ Your brethren and fellow servants,

John Taylor,
George Q. Cannon.

¶ Of the First Presidency of the Church of Jesus Christ of Latter-day Saints.

¶ President's Office, October 6, 1886.

Part 116

A Letter Written by President John Taylor on 19 February 1887 — addressed to Charles W. Penrose and Franklin S. Richards — being a Response to their Communication of 16 Feb. 1887 — and containing a Prediction Regarding the Consequences of giving the Appearance of Compromise to the United States Government. (John Taylor Papers, Church Historian's Office, Salt Lake City, Utah; see also John Taylor Papers, Special Collections, University of Utah Library; For a copy of Penrose' letter to President Taylor see ***Doctrine of the Priesthood*** Vol 4: <Feb 1987> pp. 4–11)

1 ¶ Dear Brethren: Your letter of the 16th inst. written in response to our request for you to give to us in writing the views which you had orally communicated to us, has been received, and been carefully considered.

2 ¶ You have made a very able, clear and comprehensive presentation of the case from *your standpoint*. If the premises from which you reason were correct, we should almost be inclined to say that your communication was conclusive upon the subject.

3 In most forceful language you describe the evils with which we are menaced, and which are likely to come upon us under the operation of the Tucker bill should it become law, and be almost irrevocably fastened upon us, unless we adopt this plan which is now being urged by our friends, namely, that of framing and voting for a constitution which shall forever prohibit the practice of bigamy and polygamy in the new State.

4 ¶ The evils which you describe

as impending are of such a nature as to impel one to ask for any method of deliverance ***which would not be dishonorable.***

5 The arguments you use in favor of the adoption of such a Constitution are very plausible. But we are confronted at the very outset by this inquiry: What good grounds are there for supposing that, if we were to adopt such a Constitution, and present it to Congress, and ask to be admitted under it into the Union as a State, our request would be favorably considered?

6 Nothing that we have heard from President Cleveland gives us warrant to believe that he would be satisfied upon this point by such an instrument.

7 ¶We know that Mr. Curtis has written hopefully in this direction; but his hopes appear to have for their chief basis his desires and anxiety to see us delivered from the dreadful consequences of the Tucker bill.

8 ¶A letter just received from Brother John W. Young, giving a description of the interview with President Cleveland, does not furnish ground for believing that such a concession as you suggest would be all that he would ask.

9 You must bear constantly in mind the fact that President Cleveland has been anxious to settle the question; but the basis of settlement in his mind, as presented by Dr. [George] Miller [from Omaha] when he came here, was the future discontinuance of plural marriages.

10 ¶We have just received a report containing brief interviews with nearly every Member of the House of Representatives. They have been seen individually, and their views are written in their own language upon the Tucker bill and the Scott amendment. The members who have not expressed themselves is less than half a dozen.

11 From these interviews it is plain that 19 out of 20 have no confidence in the Scott Amendment, and would not have voted for it, because they looked upon it as a subterfuge, or as being in the interest of the Mormons and to nullify the Tucker bill.

12 The majority express themselves as having no confidence in our promising to do what the Scott Amendment purposes to do, and they would not consent to the admission of the Territory as a State on any such terms; that nothing short of the complete extirpation of polygamy by harsh measures, such as the Tucker bill, would satisfy them.

13 ¶It appears clear, therefore, to our minds, that the adoption of such a policy as you outline in your communication would not satisfy Congress and the country at large, and its adoption by us would only result in humiliation to us without any corresponding benefit.

14 ¶For years before President Young's death, the First Presidency of the Church assumed an attitude upon this question which has not been changed by the First Presidency up to the present time.

15 That attitude has been both dignified and consistent with our professions and belief. We have not acquit-

ted with this question, have shown no inclination to compromise with principle, or in any manner wavered in our maintenance of our rights connected with it.

16 Every well informed public man knows this; and they are conscious that this principle is so deeply imbedded in our belief and practice that nothing but the most cruel and far-reaching measures will cause us to abandon it.

17 Their expressions show that they would have no confidence that such language as is used in the Scott Amend ment would bind us to a renunciation of this practice.

18 *If we were to make such a proposal*, we should lower the ground upon which we had **So Long Stood**, and so consistently maintained, and take ***new ground***.

19 In doing so, we should have the mortification of proposing a concession that would be Spurned and Thrown Back at us with **Contempt**. We should, thereby, not only lose ***our own self-respect***, but our own people **Would Be Weakened**, and the world would say ***we offered to barter away*** **Principle** *for the sake of* **Expediency**.

20 ¶ **If** the plan which you suggest would be accepted by the nation, and could be successfully carried out in the manner which appears to you feasible, the question would then present itself in a very different light to what it does now to our minds.

21 It is ***as clear to us as light*** that **this is not Practicable**, and that it is a plan which, under present circumstances, we cannot possibly accept. *Whatever the evils and terrors of the Tucker bill may be*, **Personally we Prefer to Endure Them** ***than to take this other course***.

22 We have **Put Our Trust in God in the Past**, and *we must trust Him in this as in all other things in the future*. In doing so ***We Are Not Troubled With Even the Shadow of a Doubt*** *as to* **What** ***the*** **Result** ***Will Be***.

23 ¶ What changes have been made in the Tucker bill and in the test oath?

24 ¶ With kind regards, and thanking you for the interest you have taken and the trouble you have been at to get your views clearly before us, and properly recognizing the motives which have prompted you in your communications,

25 ¶ We remain Your Brethren: John Taylor, George Q. Cannon

PART 117

*An extract of an Epistle of Counselor Cannon and President John Taylor, which was read to the Church in General Conference, at Provo Utah, on Friday, the 8th of April 1887. (**Deseret News** <Wed 13 April 1887> 200–201, 204; see also Journal History of the Church 8 April 1887; See also Pamphlet in Church Historians Office)*

To the Church of Jesus Christ of Latter-day Saints in General Conference Assembled:

* * * * * *

LEGISLATIVE AND JUDICIAL TYRANNY

1 ¶ From the day of the organization of the Church of Jesus Christ of Latter-day Saints, the adversary of souls has stirred up the wicked to accomplish its destruction.

2 Various agencies have been employed to effect this purpose. Falsehood, tradition, deep-rooted prejudice, the learning, wealth and power of Christendom, mob violence, fire, fetters, the rifle and the sword,

3 Wholesale expulsion and military force having been tried in vain, [—] a new crusade has been inaugurated in the form of legislative and judicial tyranny, prompted by Satan and carried on by cunning adventurers and reckless fanatics.

4 Perhaps the most shameful and unrepublican attempt of this character was the latest scheme devised by the local conspirators.

5 What is known as the Edmunds law — the act of March 22nd, 1882 — was hoped to be broad enough in its intended scope to secure the political control of the Territory to the anti-"Mormon" voters. A large number of both sexes were by that act deprived of the franchise.

6 That it did not wrench the control of the Territory out of the hands of the majority of its residents, is not to be credited to the absence of such a wish and design on the part of its authors and promoters, but to the overruling providence of the Almighty.

7 The ground which those who favored this measure seemed to take was, that it was both praiseworthy and justifiable to violate the soundest political principles, and even the Constitution itself, to take the political control of the Territory of Utah from the "Mormon" majority and concentrate it in the hands of the anti-"Mormon" minority.

8 Having gone thus far to accomplish this end, it was scarcely to be expected they would hesitate to make other and more outrageous attempts, when they found that the Edmunds law had not answered the full purpose for which it was intended.

9 It appears to be one of the effects which follow a departure from

sound republican and constitutional principles like the enactment of such a strange piece of legislation as the Edmunds law, that every future attempt in the same direction will be more regardless of the settled principles of political liberty than its predecessor.

10 The Edmunds law, instead of appeasing the anti-"Mormon" appetite for power, only whetted it.

11 The success of its promoters in securing its passage, and the results which have followed, emboldened them to make the most extraordinary demands upon Congress for further legislation.

12 Emissaries from Salt Lake City were employed and sent to Washington, sustained by funds levied upon and collected from the non-"Mormon" population of the Territory, to secure the passage of a law which would bind the "Mormon" people hand and foot, and leave them, their liberties, their property and all that makes life valuable and desirable, at the feet of their deadly enemies.

13 They did not appear to doubt that their demands for legislation of this character against us would meet with ready acceptance on the part of the National Legislature and the public generally.

14 ¶ On the first day of the first session of the Forty-ninth Congress, Senator Edmunds introduced a bill (numbered 10 on the Senate calendar) which contained shameful unrepublican features, the evident purpose of which was to entirely destroy all the liberties of the majority of the people of Utah.

15 There were a few Senators who stood up manfully and resisted the passage of this measure as an attack upon religious liberty; but their protests and arguments were in vain.

16 The bill passed the Senate and was sent to the House. It was ably discussed before the Judiciary Committee of the House by our friends, and everything was done that was possible to enlighten that committee concerning the affairs of Utah and the conspiracy which existed here to obtain the political control of the Territory.

17 A new bill was reported by the chairman of that committee, as a substitute for the Senate bill, and the provisions of the new bill were found to be equally objectionable with the bill for which it was a substitute.

18 The measure was modified and changed by wiser and more conservative legislators, in spite of the efforts of those who inspired it — a result which we view as due to the overruling power of Providence and the reluctance of some reasonable public men to sanction a measure so utterly subversive as this was of the rights of citizens.

19 An agreement was reached by the Conference Committee, composed of members of the Senate and of the House, and in its amended form the bill was reported to both houses, and passed without alteration.

20 It finally became law, without the signature of the President. In its original form the palpable intention was to destroy the Church.

21 ¶ It is generally admitted that

no such law was ever enacted in this country before; and to find its parallel one must search the records of medieval times, when men's ideas of liberty were confined to such grants as despotic governments and rulers reluctantly chose to give them.

22 The provisions interfering with the property of the Church, and looking to the escheating or other disposition of its funds in a manner contrary to the intention of the donors, are in violation of ecclesiastical rights and in the nature of confiscation and spoliation.

23 ¶ The disfranchisement of all the women voters, without cause and without even the allegation of crime against them, is an arbitrary exercise of despotic power without parallel in republican history.

24 No reasonable excuse can be offered for such an invasion of political rights exercised without hindrance for seventeen years;

25 And the vain pretence of the enemies of the Latter-day Saints that they wish to rescue the woman of Utah from bondage has, by this outrage upon freedom, been effectually silenced for ever.

26 Taken with other portions of the law it betrays an attempt to pave the way for the domination of the majority by the minority, because the former is composed of members of an unpopular Church.

27 It should be the purpose of good citizens and faithful Latter-day Saints to maintain the liberties which are dear to every citizen, by all legal and consistent means within their power.

28 And while many of the men and women who, with Divine assistance, opened this region to human occupation and fitted it for civilized existence, are arbitrarily deprived of any personal participation in its government, it becomes the duty as well as the privilege of those who can do so under the operation of unjustly discriminating laws, to stand up manfully and use all diligence and vigilance in the retention and prevalence of the local rule of the local majority.

29 In thus sustaining the right and assisting in the prevention of wrong, they will have the blessings of a just God and the approval of an enlightened conscience.

30 ¶ A redeeming feature of the new law is the exemption of wives who are viewed as legal from testifying against their husbands in cases arising under the Edmunds act.

31 This and the decision of the Supreme Court of the United States condemning the segregation system, by which the extreme penalties imposed by law were unlawfully multiplied upon "Mormon" defendants, are cutting rebukes to the Utah Courts and District Attorney, for their excesses and malice in pursuing persons acting under the strongest religious convictions.

32 The relief thus afforded to many subjects of judicial persecution would doubtless be considerably extended, if other extreme rulings of the Utah Courts were reviewed by the highest tribunal of the land.

33 ¶As to whether the Church is a corporation, grave doubts are entertained. This is a question yet to be determined.

34 But if it should be decided that it is a corporation, is it possible that after a Territory has granted a charter of incorporation, and Congress has for long years permitted the Territorial act to stand unchallenged and unquestioned, the latter body can now revoke the charter and appropriate the proceeds of the property to such uses as the majority of Congress may designate?

35 If this be possible, well may we, with all the people of the Territories, ask: Are we living under a government of law, or are we and all our rights as freemen subject only to the whim and caprice of Congress?

36 ¶The Supreme Court of the United States, in 19 Howard, page 449, said: "The power of Congress over the person and property of a citizen can never be a mere discretionary power under our Constitution and form of government.

37 The powers of the government and the rights and privileges of the citizen are regulated and plainly defined by the Constitution itself, and when a Territory becomes a part of the United States, the Federal Government enters into possession in the character impressed upon it by those who created it.

38 It enters upon it with its powers over the citizen strictly defined and limited by the Constitution from which it derives its own existence, and by virtue of which alone it continues to exist as a government and sovereignty.

39 It has no power of any kind beyond it, and it cannot when it enters a Territory of the United States put off its character, and assume discretionary or despotic powers which the Constitution has denied to it.

40 It cannot create for itself a new character separate from the citizens of the United States, and the duties it owes to them under the provisions of the Constitution."

41 ¶To appropriate the property of a private corporation by saying that all beyond a certain value shall escheat to the Government is an act worthy of the dark ages when the right of the state to such property was maintained by feudal theories.

42 In latter days the more equitable doctrine prevails, even when corporations are dissolved for violation of law, that the property of the defunct corporation goes to the corporators.

43 ¶As has been well said by the court in the case of Wilkinson vs. Leland, (2 Peters 65) in dealing with the question of taking the property of one and giving it to another, without judicial inquiry and by legislative enactment: "That government can scarcely be deemed free, where the rights of property are left solely dependent upon the will of the legislative body, without any restraint.

44 The fundamental maxim of all free governments seems to require that the rights of personal liberty and of private property should be held sacred. * * * A different doctrine is

utterly inconsistent with the great and fundamental principles of a republican government and with the right of the citizens to the free enjoyment of their property lawfully acquired."

45 ¶ In a case which was appealed to the United States Supreme Court, (Terrett vs. Taylor, 9 Cranch), which involved church property, that the Legislature of the State of Virginia had undertaken to take from the corporations holding it and turn over to trustees, as this law attempts to do, Judge Story said:

"But the property was, in fact and in law, generally purchased by the parishioners or acquired by benefactions of private donors. The title thereto was indefeasibly vested in the churches, or rather in their legal agents. It was not in the power of the crown to seize or assume it, nor of the Parliament itself to destroy the grants, unless by the exercise of a power the most arbitrary, oppressive, and unjust, and endured only because it could not be resisted. It was not forfeited, for the churches had committed no offense. The dissolution of the regal government no more destroyed the right to possess or enjoy the property than it did the right of any other corporation or individual to his or its own property. * * * * We think ourselves standing upon the principles of natural justice, upon the fundamental laws of every free government, upon the spirit and letter of the Constitution of the United States, and upon the decision of the most respectable judicial tribunals, in resisting such doctrine."

46 ¶ It seems to plain men that this new law, in its attempt to seize and dispose of our property, lawfully acquired, is in direct conflict with the provision of the Constitution which declares that "no person shall be deprived of life, liberty or property without due process of law."

47 A well known writer has said:

"They have first of all to remove a very stubborn prejudice which has been confirmed by immemorial usage that what a person honestly acquires and legally possesses is his own and not another's."

THE TEST OATH

48 ¶ Probably no portion of this law has received so much attention since its passage as the section containing what is known as the "test oath."

49 The municipal election at Brigham City, immediately after the bill became law, and the pressing necessity for a decision on the part of those who are eligible to vote in order that they might register, forced this point in the law into immediate prominence.

50 Our enemies have circulated the most atrocious falsehoods, accusing our people of resorting to perjury when by so doing they could shield themselves and friends from punishment; but none knew better than they that in making these charges they were uttering deliberate untruths.

51 The proof of their falsity has been witnessed in the Federal Courts every day during the past thirty months,

when Latter-day Saints were being tried for taking care of and acknowledging their wives and children, and refused to give the promise which the courts endeavored to extort from them under an assurance that if they would only make it — which they were told they might easily do — they should be permitted to go unpunished.

52 ¶ Having tender consciences upon the subject of saying or doing anything that would have even the appearance of relinquishing any principle of their religion, our people have carefully examined this oath and fully weighed the effect the taking of it would have upon themselves, their children and the world at large.

53 Understanding fully, therefore, all its consequences, they who can do so have generally resolved to take the oath.

54 But their willingness to do so does not divest it of its enormity or unconstitutional character.

55 The rule of law is that a man is presumed innocent of offenses and of the intention to commit offenses until he is proven guilty.

56 But by this law it is presumed that the citizens of this Territory are disposed to violate the law and they must therefore rebut the presumption by taking the oath!

57 If the oath was expurgatory, and to be required of people who had been in rebellion, it might have a show of justifications; but to require such an oath as this from citizens who have violated no law is without a parallel even among despotic governments.

Constitutional Guarantees Trampled Upon

58 ¶ It is extraordinary to what extremes men will go in their eagerness to strike a blow at the Church of Christ.

59 We felt this when the Edmunds law of 1882 was enacted; but this feeling became one of amazement when the second Edmunds bill was rushed through the Senate at the first session of the 49th Congress, and afterwards, in a remodeled form, through the House of Representatives in the second session of the same Congress.

60 That a powerful government like ours, representing a population of fifty-five millions of people, should magnify the words and acts of a community numerically as weak as our Church is, and exert itself in so tempestuous a manner to destroy its influence and growth, is sufficiently remarkable to excite surprise;

61 But when to effect this the very principles upon which the whole superstructure of government rests are discarded, and the Constitution itself and its guarantees are trampled upon, then the feeling becomes one of wonder at the madness which seems to take possession of men when what is

called the "Mormon question" comes up for discussion and action.

62 In the haste and zeal of this madness to destroy our religion, settled principles of jurisprudence are disregarded, evil precedents are established, and men talk and act as if it were absolutely essential to the happiness of the people of the republic to override every true principle of government to strike down the majority of the people of Utah.

63 It is easy to predict what the result of this contemptuous disregard of the rights of citizens and the written pledges of the Constitution will result in. The precedents now being made will, in the not distant future, be inconceivably fruitful of evil to the people of this republic.

64 No people or government can defy the sound principles of law which are essential to the correct administration of justice and to the maintenance of the rights of its citizens, without calling into existence forces which are calculated to lead to its destruction.

UNJUSTIFIABLE CONDUCT OF OFFICIALS

65 ¶ There has been no cessation in the annoyances, persecutions and unjustifiable conduct from which our people have suffered at the hands of those clothed with a little brief authority as officials in our midst.

66 Unlawful cohabitation, an offense which, under the law, is a misdemeanor, is magnified into a crime of great turpitude, and more zeal is manifested in seeking to ferret out and punish those who are accused of it than there is in dealing with all the other crimes on the calendar.

67 All other offenses, however gross and horrid, appear to sink into insignificance in the eyes of our Federal officials in comparison with the act of a man's caring for, furnishing, or even visiting his wives, taken by him, as he believes, in accordance with a command of God, and his children born to him in such wedlock.

68 In former Epistles we have described the conduct of some of these officials in fitting language.

69 Upon slight pretexts, and where presumption merely exists, men are still arrested and treated with an indefensible severity which is nothing less than persecution, and which lifts those who endure it on to the plane of martyrs.

70 The treatment of the Latter-day Saints in these Territories under the Edmunds law will yet be read with surprise and wonder, when the facts all become known.

71 That American citizens should receive such usage in a government like ours professes to be, would appear incredible if it were not substantiated by convincing proofs.

72 Aged men, whose lives have been upright and honorable, and against whom not a word of reproach can be uttered, have been ruthlessly

and barbarously consigned to prison cells because they were too manly to disavow their families and to break the solemn covenants which they made in the presence of heaven with their wives.

73 ¶ But this has not been the extent of the inhumanity of those who have taken upon themselves the role of persecutors. Blood has been shed, and that in a most dastardly and cruel manner.

74 Edward M. Dalton, a respectable young man, of good family and connections, while unsuspectingly riding in the streets of Parowan, was hailed by a deputy marshal — William Thompson, Jr.— concealed behind a fence, and simultaneously shot in the back.

75 He fell from his horse and died shortly after. His slayer was indicted for manslaughter by a grand jury which he himself had summoned on open venire, and was tried in the Second District Court, at Beaver, the prosecuting attorney making what was virtually a plea in his behalf, and he was acquitted.

76 No other result could have been expected under the circumstances, with such a jury, such a court, and such a prosecuting officer; for, it is only the truth to say, the deed was viewed with satisfaction and approval by many, and defended as an act that was entirely justifiable.

77 It might be thought that, after such an occurrence, such a man would be quietly set aside and kept from public notice. But, alas! for our country and the evil days upon which we have fallen, this man is now retained in the employ of the government and acts as a deputy marshal!

78 ¶ Edward M. Dalton died, it may be said, a martyr to the principles of religious freedom. His innocent blood was shed without provocation.

79 His name will yet stand out in history as that of a victim to religious hate, and his memory will be cherished by his family and friends and our entire community with loving veneration.

80 ¶ Elder Lorenzo Snow, one of the Twelve Apostles, was sentenced by the First District Court to eighteen months' imprisonment in the penitentiary and $900 fine and the costs of his trial.

81 It was felt that this was an unjust sentence; that the grand jury, under the direction of the District Attorney, violated the law in segregating the offense with which he was charged and bringing in three indictments against him.

82 After some trouble an appeal was secured to the United States Supreme Court, which reversed the decision of the lower court and declared segregation to be unlawful.

83 After eleven months' confinement in the Penitentiary, which he endured with great patience and equanimity, he was released from confinement.

84 The joy felt at this action of the Supreme Court was universal throughout the Territory; not only because of its effects on other cases, but because of the deep interest which was taken in the case of our venerated brother.

85 Though upwards of 72 years of age and of a delicate frame, the Lord sustained him during his imprisonment in a remarkable manner, and he is now at large and able to travel and visit the Saints in their meetings and Conferences. . . . . .

A PERIOD OF TRANSITION

86 ¶ The Church is now passing through a period of transition . . . . Such periods appear to be necessary in the progress and perfecting of all created things, as much so in the history of peoples and communities as of individuals.

87 These periods of transition have most generally their pains, perplexities and sufferings. The present is no exception to the rule.

88 But out of apparent evil, Providence will bring abundant good, and the lesson which the signs of the times should teach us is one of **PATIENCE, ENDURANCE**, *and calm reliance on the Lord.*

89 The result will be that we shall be stronger, wiser, purer, happier, for the experience gained, and the work of the Lord, delivered by His Omnipotence from all the snares set for its retardation, or plans laid for its destruction, will yet triumph gloriously over all its foes,

90 And the infinite atonement of the Redeemer will accomplish its perfect work. The final victory of the Saints is certain; ***after the trial comes the reward.***

CONCLUSION

91 ¶ We cannot close our Epistle without expressing, as we have often done before, our faith and hopes concerning the great work in which we are engaged. "The Lord hath founded Zion, and the poor of His people shall trust in it."

92 Our hearts are filled with gratitude and thanksgiving to our Great Creator that we have the privilege of living in this age of the world, and taking part in this great work.

93 We feel that all who have entered into covenant with God and who suffer persecution for His cause, have reason for rejoicing,

94 Even as Jesus told His disciples when He was upon the earth: "Rejoice and be exceeding glad, for great is your reward in heaven: for so persecuted they the prophets which were before you."

95 If we are persecuted for our religion, it is no more than we have been taught to expect. All who have

been baptized into this Church, and who were properly taught at the time, were led to expect that they would have to suffer as our Lord and Master and His disciples did.

96 Our Savior has given us ample testimony upon this point. We need not, therefore, be surprised nor disappointed when persecution comes.

* * * * *

97 They who fight against Zion shall be destroyed; and the pit which has been digged for our destruction shall be filled by those who digged it, unto their utter destruction.

98 ¶ The enemies of righteousness may gather themselves together, and plot evil, and effect **Secret Combinations**, and say concerning Zion: "Let her be defiled, and let our eye look upon Zion.

99 But they know not the thoughts of the Lord, neither understand they His counsel." The Lord has stretched forth His hand and He has spoken His word.

100 He will not withdraw it, either, until His purposes concerning the earth and its inhabitants shall be completely fulfilled. We need not fear nor tremble.

101 The afflictions which our Father permits to come upon us will be made light unto us, and they will be made to appear as very trifling in comparison with the calamities that He has said shall come upon the ungodly inhabitants of the earth.

102 Great judgments are pronounced upon Babylon, and they will be fulfilled to the very letter.

103 But **if** we do as the Prophet says: "Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger;" we shall be saved from impending evils.

104 ¶ The Lord has given unto us an inheritance upon this land, which He declares is a choice land.

105 He has told us that whatsoever nation shall possess it shall be free from bondage and from captivity, and from all other nations under heaven, **if they will but serve the God of the land**, who is Jesus Christ.

106 These words have been fulfilled in the fate which has befallen nations in the past; they will be fulfilled in the future.

107 **If we Keep the Commandments of God**, *if we serve Him with diligence and full purpose of heart*, the Lord will not suffer us to be brought into bondage to our enemies, but will give us freedom, and maintain it upon the land to which He has led us. . . . . .

108 ¶ With full confidence that the dense clouds which have darkened our horizon during the past two or three years will be soon dissipated by the bright rays of the sun of righteousness, and invoking *the blessings that come* through **Patient Endurance of Affliction** and *Faithful Adherence to the Right*, upon the Saints of God in all the world, we subscribe ourselves,

¶ Your fellow servants in the great work of the latter days,

JOHN TAYLOR,
GEORGE Q. CANNON,
JOSEPH F. SMITH,

First Presidency of the Church of Jesus Christ of Latter-day Saints.

[Friday 8th] April, 1887

HISTORICAL NOTE: Though expected soon, Joseph F. Smith had not yet returned from his mission in Hawaii.

Part 118

*¶ **24 [Nov 1889] Sunday:** . . . . I [Wilford Woodruff] attended a meeting with the lawyers at the Gardo [House] in the evening. They wanted me to make some **Concession** to the court upon [the practice of] **Polygamy** and other points [i.e. regarding supposed oaths against the US Government being made in the Temple], and I spent several hours alone and inquired of the Lord and received the following revelation. (Journal of Wilford Woodruff, 24 Nov 1889, Church Historians Office. Those words in braces in verses 9 and 23 come from the L. John Nuttall account of this revelation; see his Journal entry for November 27, 1889, Special Collections, B. Y. U. Library)*

This Revelation was read in a meeting of the First Presidency with the Quorum of the Twelve Apostles, and accepted by them as the Word and Will of the Lord, on the 19th of December 1889.

The following extracts are taken from the diary of L. John Nuttall, the personal Secretary of President Wilford Woodruff. They are included as front matter because of their value in establishing the Historical Context of Woodruff's Revelation:

Saturday Nov 23, 1889.

¶. . . . The Church attorneys and John W. Young met at the office with Pres^ts^ Cannon and Smith to consider the propriety of putting further testimony in Court more fully explaining the instructions to pray for the avenging the blood of the Prophets in the Endowment, also in regard to anointing the arm. Bro Young felt it will be a Proper time to state in Court ***that instructions have been given by the Presidency that NO MORE PLURAL MARRIAGES shall be solemnized****, &c — Pres. Cannon was not in favor of such action and said that* ***Pres^t^ Woodruff was the ONLY ONE to decide that****. Bro Young suggested that* ***to have time to see Pres. Woodruff,*** *the attorneys should ask to have the case continued till Monday Morning. This was approved & it was proposed that Bro Young see Pres. Woodruff tomorrow. . . . . .*

Sunday Nov 24, 1889.

¶ I spent the day at Leonards in reading &c. Thomas called in the afternoon. Bro. D. R. Bateman called for me with a buggy this evening & took me to the Gardo House. I found Pres. Woodruff there. He with Pres. Geo. Q Cannon had met this afternoon with Bro John W. Young, LeGrand Young, Jas. H. Moyle & R. W. Young ***to consider the matters as presented & talked upon Yesterday****, and* ***the question was left with Pres. Woodruff to decide****. The President told me of this & said that he had made the subject a matter of prayer and by the voice of the spirit he was directed to write. After he had concluded writing which he was doing when I arrived, he asked me to copy a Revelation which he had received — I did so. Having heard* ***Bro J. W. Young's reasoning****, I felt very much worked up in my feelings for I did not feel that as a church we could assume the position* ***IN REGARD TO CELESTIAL MARRIAGE*** *which he seemed to desire should be taken, and when Pres^t^ Woodruff commenced talking to me this evening I felt that he had become converted and actually trembled, for I Knew such had not been Pres^t^ Woodruff's feelings before. But as I wrote at his dictation, I felt better all the time and when completed I felt as light and joyous as it is possible to feel, for I was satisfied that Pres^s.^ Woodruff had received the word of the Lord. When Pres^s.^ Jos. F. Smith returned and read the revelation he was moved to tears and expressed his approval and acceptance of the word of the Lord to His Servants & Saints. We all felt well and thankful to the Lord. Pres^t^ Woodruff remained with us at the Gardo House tonight.* *(see page 168 [Nov. 27th entry for the text of this revelation.])*
(Manuscript Diary of L. John Nuttall, Special Collections, BYU Library)

Revelation given to Wilford Woodruf, Sunday Nov 24, 1889.

1 ¶ Thus saith the Lord, to my servant Wilford, I the Lord have heard thy prayers and thy request, and will answer thee by the voice of my spirit.

2 Thus saith the Lord, unto my servants the Presidency of my Church, who hold the keys of the Kingdom of God on this earth.

3 I the Lord hold the destiny of the courts in your midst, and the destiny of this nation, and all other nations of the earth in mine own hands, and all that I have revealed, and promised and decreed concerning the generation in which you live, shall come to pass, and no power shall stay my hand.

4 ¶ Let not my servants who are called to the Presidency of my Church, deny my word or my law, which concerns the salvation of the children of men.

5 Let them pray for the Holy Spirit, which shall be given them to guide them in their acts.

6 Place not yourselves in jeopardy to your enemies by promise,

7 Your enemies seek your destruction and the destruction of my people.

8 If the Saints will hearken unto my voice, and the counsel of my servants, the wicked shall not prevail.

9 ¶ Let my servants who officiate as your counselors before the courts, make their pleadings as they are moved upon by the Holy Spirit, without any further pledges from the Priesthood {and they shall be justified}.

10 I the Lord will hold the courts, with the officers of government, and the nation responsible for their acts towards the inhabitants of Zion.

11 ¶ I, Jesus Christ, the Saviour of the world, am in your midst. I am your advocate with the Father.

12 Fear not little flock, it is your Father's good pleasure to give you the Kingdom.

13 Fear not the wicked and ungodly.

14 Search the scriptures, for they are they which testify of me; also those revelations which I have given to my servant Joseph, and to all my servants since the world began, which are recorded in the record of divine truth.

15 Those revelations contain the judgments of God which are to be poured out upon all nations under the heavens, which include Great Babylon.

16 ¶ These judgments are at the door. They will be fulfilled as God lives. Leave judgment with me, it is mine saith the Lord,

17 Watch the signs of the times, and they will show the fulfillment of the words of the Lord.

18 ¶ Let my servants call upon the Lord in mighty prayer. Retain the Holy Ghost as your constant companion and act as you are moved upon by that Spirit, and all will be well with you.

19 The wicked are fast ripening in iniquity, and they will be cut off by the judgments of God.

20 Great events await you and this generation and are nigh at your doors.

21 Awake, O Israel, and have faith in God and his promises and he will not forsake you.

22 I the Lord will deliver my Saints from the dominion of the wicked, in mine own due time and way.

23 I cannot deny my word, neither in blessing{s} nor judgments.

24 [¶] Therefore let mine Anointed gird up their loins, watch and be sober, and keep my commandments.

25 Pray always and faint not; exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ.

26 The eyes of the Lord and the heavenly hosts are watching over you and your acts. Therefore be faithful until I come.

27 I come quickly to reward every man according to the deeds done in the body. Even so, Amen.

NOTE: In view of the Controversey which has existed over this Revelation during the past century, the following Review and Appendix is presented in order to clarify its meaning, by establishing the historical setting and context in which it was given. As already demonstrated, the day before President Woodruff received the above Revelation, the Church Attorneys, together with John W. Young had met with Presidents George Q. Cannon and Joseph F. Smith, when among other things, Bro. Young expressed his desire that it would "be a Proper time to state in Court that instructions have been given by the Presidency that NO MORE PLURAL MARRIAGES shall be solemnized, &c" (L. John Nurrall Diary) In keeping with Cannons' prior pledge to the Quorum of the Twelve, that if they would sustain him as Councilor to President Woodruff, he would not run ahead of him, nor make major decisions without Woodruff's input (as he had done during the demise of President Taylor) — in keeping with this pledge, Cannon told John Young that "Pres^{t} Woodruff was the ONLY ONE to decide that." It was for this purpose that a meeting was scheduled with President Woodruff the following day, so that the Lawyers and John Young could solicite for Woodruff's approval to make a declaration in court "that instructions have been given by the Presidency that NO MORE PLURAL MARRIAGES shall be solemnized, &c" . The meeting took place as scheduled, and the following account of it is taken from President Woodruff's journal:

"¶ 24 [Nov 1889] Sunday: . . . . I attended a meeting with the [Church] lawyers at the Gardo [House] in the evening. They wanted me to make some CONCESSION to the court upon [the practice of] POLYGAMY and other points, and I spent several hours alone and inquired of the Lord and received the following revelation."

As we have already seen, L. John Nuttall has also left us an account of this meeting:

"Sunday Nov 24, 1889. . . . Bro. D. R. Bateman called for me with a buggy this evening & took me to the Gardo House. I found Pres. Woodruff there. He with Pres. Geo. Q Cannon had

met this afternoon with Bro John W. Young, LeGrand Young, Jas. H. Moyle & R. W. Young ***to consider the matters as presented & talked upon Yesterday****, and* ***the question was left with Pres. Woodruff to decide****. The President told me of this & said that he had made the subject a matter of prayer and by the voice of the spirit he was directed to write. After he had concluded writing which he was doing when I arrived, he asked me to copy a Revelation which he had received — I did so. Having heard* ***Bro J. W. Young's reasoning****, I felt very much worked up in my feelings for I did not feel that as a church we could assume the position in* ***Regard to Celestial Marriage*** *which he seemed to desire should be taken," (L. John Nuttall Diary)*

In the Revelation which was then given to President Woodruff, the Lord Jesus Christ forbid the leaders of the Church and its people from entering into any Compact of Capitulation with the Government of the United States or its Officers. Among other things, it refers the Officers of Government as the "enemies" of the Church, who "Seek your Destruction and the Destruction of my people". The directive which was then given of the Lord was not ambiguous — on the contrary it was Direct and to the Point:

4 ¶ Let not my servants who are called to the Presidency of my Church, deny my word or my law, which concerns the salvation of the children of men. . . . . 6 Place not yourselves in jeopardy to your enemies by promise [i.e. the Promise to Terminate the Practice of Plural Marriage], 7 Your Enemies seek your Destruction and the Destruction of my people. . . . 9 Let my servants who officiate as your counselors before the courts [i.e. the Church Laywers], make their pleadings as they are moved upon by the Holy Spirit, Without Any Further Pledges from the Priesthood . . . . . 13 Fear not the wicked and ungodly. . . . . 22 I the Lord will deliver my Saints from the dominion of the wicked, ***in mine own due time and way.*** 23 I cannot deny my word, neither in blessing{s} nor judgments. 24 Therefore let mine Anointed gird up their loins, watch and be sober, and Keep My Commandments. 25 Pray always and faint not; exercise faith in the Lord and in the promises of God; be valiant in the testimony of Jesus Christ. . . . . be faithful until I come. (*UPR Vol 1*: Part 117:4–26)

The following assortment of Diary entries are presented here as an appendix to this Revelation — the purpose being to establish the Political Atmosphere of the times, when Woodruff received the Revelation in question. These entries expose what might be accurately described as the "Tip of the Proverbial Iceburg", wherein through a Cunningly laid Plan and Conspiracy, the United States Government (by working thorough a collection of corrupt and immoral "Carpet Bag Officials", whom they have appointed and sent out to Utah), continued in their tirade to further Rob and Plunder the Church and its people of their mones and property, and to further disimpower them politically, by denying them of their Constitutional Right to participate in the Political Process that was to Govern them, and by appointing all political and Governmental Offices to individuals who had openely declared themselves to be the enemies of the Saints.

Saturday Nov 9th/89.

. . . . . In the U. S. 3rd Dist[rict] Court today, Judge Anderson presiding in the cases of admission to citizenship in the U. S. [of] a brother John Moore having passed all questions & before being sworn, a Mr. Hurd & Mr. Jos. Lipman asked him if he had taken an oath in the Endowment House against the government of the United States, to which he answered No. But these men insisted that such an oath is taken. Atty. B. W. Driggs Jr. said that Mr. Lipman's statement was untrue and objected to the Court considering the rites of any secret organization upon the assertion of an officious and irresponsible person. The Court ruled if any Organization requires an oath against the Government, we have the right to get at it. After further remarks, the Court said the issue will be confined to ascertaining whether there is required of those who go through the Endowment House an Oath that is inconsistent with the duties of a citizen. Other sacred rites or obligations shall not be interfered with. Congress has made special laws against this organization and its members, and if there is an oath that is incompatible with the duties of a citizen, that fact should be Known. Mr. Lipman was granted authority to subpoena witnesses to testify before the Court on Thursday next at 10 O'clock a.m. Bro. C. W. Penrose called and stated he had been informed that Mr. Lipman will furnish a list of names and several of the Authorities will be subpoenaed as witnesses — as the enemy have made their brags of exposing all the Endowments before they get through with the investigation. As President Woodruff & Council are away and may return some time during next week, I deemed it proper to try & learn of their whereabouts so that they may be apprised of this action. Whereupon I sent for Supt. W. B. Dougall of the Deseret Telegraph Co. and I wrote out a telegram to Capt. Willard Young at Portland Oregon, asking him to arrange to see the brethren on their arrival and ask them to telegraph here where a letter can reach them. A similar telegram was sent to Mr. Brown Paso "Agent C. P. R. R. at Vancouver B. C. Also a telegram to Pres..' L. Snow at Brigham City asking him to come to the City. . . . . (Manuscript Diary of L. John Nuttall, Special Collections, BYU Library)

Saturday, Nov'r 9th:

. . . . . In the questioning of "Mormon" applicants for citizenship today before Judge Anderson, the oaths of the Endowment House were brought in, and it was stated by "Liberals" that Mormons took vows inimical to the government in that house. Witnesses will be summoned to try and prove this false statement. — U.S. Marshals arrested in Ogden recently several fast women. Yesterday one of them was tried before U. S. Com[issione]'r Perrin when her "Liberal" attorney made the statement that though there was a law

against keeping a house of ill-fame in this city and territory, yet it was like similar laws in Kentucky, Delaware and other states and was not intended for enforcement. In fact, the "legal voters" at the polls had so declared, which means that the "Liberal" voters had declared for licentiousness and law-breaking to suit their depraved tastes. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Sunday, Nov 10, 1889.

I was at the Gardo House all day. . . . Prest L. Snow arrived on the afternoon[']s train & came to the office. I explained to him what I had done, all of which he approved of. He will remain for a few days. . . . . (Manuscript Diary of L. John Nuttall, Special Collections, BYU Library)

Monday, Nov'r. 11th: —

. . . . . I went to supper at Sarah's and at 7:30 p. m. attended the Political Club meeting at the 20th Ward Hall. I spoke with considerable freedom for some time reviewing some of the acts of the "Liberal" party in Ogden and telling the people what they might expect if they turned over the offices and control to carpet-baggers. I received [a] very hearty applause. Peter Elliot and Chas. R. Savage also made brief but good speeches, and altogether a very interesting meeting was held. . . . . [Based] On the statement of Joseph Lipman, a *Tribune* reporter, that he expected to prove on Thursday next, that an oath against the government was taken by every member of the Church who passed through the Endowment House — [Based on this] Judge Anderson refused to naturalize any "Mormon" until after the investigation. Yet he admitted men to citizenship who admitted their intercourse with other women than their wives — self-acknowledged law breakers. In fact Hurd, a "Liberal" attorney said not one man in a dozen was free from this crime, while Lipman stated only two days since before the Judge that 999 out of every 1000 men were guilty of adultery and illicit intercourse. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Tuesday, Nov 12, 1889.

. . . . . At 4 p.m. Pres.. L. Snow, & Apostles M. Thatcher, John Henry Smith, H. J. Grant & A. H. Cannon, also Bros. C. W. Penrose, James H. Moyle & myself met at the Gardo House office. The question before the U.S. 3rd Dist. Court on Naturalization and the supposed Oaths made in the Endowment House &[c]. was presented by Bro. Moyle for consideration, [— in order] that whatever steps, if any needed, may be taken [we would be prepared] so as to be ready for the Court on Thursday at 10. a.m. It was deemed proper for some of our brethren to be present in Court on Thursday,

whether they are subpoenaed by our enemies or not, and give testimony that no such oath is required of any Latter-day Saints against the Government of the United States in the Endowment House or elsewhere. [It was decided] that this is an opportune time for the Church to declare itself against these foul untruths so often repeated. It was agreed to have a number of brethren invited to meet tomorrow evening at 7:30 o'clock at the Gardo House office. Telegrams were sent to Bros. A. H. Lund at Manti & to Bros. M. W. Merrill & A. D. Thatcher at Logan to be present at the Meeting. Other matters were spoken of and adjourned. (Manuscript Diary of L. John Nuttall, Special Collections, BYU Library)

TUESDAY, NOV'R. 12TH: —

. . . . . At 4 p.m. the Apostles who could be found at the Gardo House or in the city were called together. There were present Lorenzo Snow, Moses Thatcher, J. H. Smith, H. J. Grant and myself. We listened to statements from James H. Moyle and C. W. Penrose concerning the efforts that will be made on Thursday to show that oaths have been taken against the government by those who passed through the endowment house and therefore that "Mormonism" is in hostility to the Constitution and [that] "Mormons" should not be admitted to citizenship. It was decided to rebut any testimony the opposite side might give, by the statements of a number of polygamists and monogamists from among our people, among whom were J. H. Smith, M. W. Merrill, A. H. Lund, A. H. Raleigh, H. M. Wells, W. W. Riter, John Clark, John E. Carlisle and others — It was stated that the company of which I was one, that asked some months since for a franchise on the streets of Salt Lake City, was working in the interest of the U. P. Railroad, and that if the franchise were now granted, this latter company would immediately bring in 400 men and put them to work and allow them to vote and thus turn the scales to the "Liberal" side. I denied any knowledge of this assertion, but favored delay till the danger of registering the voters was past, [—] and Bro. Grant and I called upon John Clark, a member of the City Council committee, which has this matter in charge, and urged delay. He promised to use his endeavors to this end. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Wednesday Nov 13, 1889.

. . . . . At 7.30 p.m. Pres. L. Snow, Apostles M. Thatcher, John Henry Smith, H. J. Grant, John W. Taylor, M. W. Merrill, A. H. Lund & A. H. Cannon, also Bros. Aaron D. Thatcher, E. G. Woolley, John Clark, John E. Carlisle, Richard W. Young, James H. Moyle, LeGrand Young, Jas. H. Anderson, W. W. Riter, Frank Jennings, C. W. Penrose & myself met at the G[ardo] H[ouse] office.

Pres. L. Snow stated the object of the meeting, & referred to the rulings of Judge Anderson on the Naturalization of Citizens, his objections to Mormons, and the efforts to bring before the Court the Endowment House ceremonies. He requested Bro Moyle to lay before the Meeting anything further that should be said. He also referred to the meeting held last night. Bro Moyle referred to the rulings of the Court & what he thought would be required of the witnesses before the Court. He suggested that some of the brethren who may be called upon, might be asked some questions so that some idea may be had as to what can be answered. This was approved. Bro. Moyle asked several questions of Bros. John H. Smith, A. H. Lund & M. W. Merrill, also of Bro. A. D. Thatcher, John Clark, W. W. Riter, E. G. Woolley, Frank Jennings & Jas. H. Anderson which was quite satisfactory. It was decided that the following brethren attend the Court to-morrow and if wanted that they testify. Viz. John H. Smith, M. W. Merrill, A. H. Lund, A. D. Thatcher, John Clark, E. G. Woolley, & J. H. Anderson. Bro. C. W. Penrose said the Central Committee had suggested that 1 or 2 outside lawyers be employed to assist our lawyers in this business. Bro LeGrand Young did not think it to be necessary to employ any outside lawyers. No action taken. (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

Wednesday, Nov. 13, 1889 — Salt Lake City and Ogden

. . . . . I returned to the City and met in Council with L. Snow, H. J. Grant, M. W. Merrill, A. H. Lund, J. W. Taylor, A. D. Thatcher, LeGrand Young, James H. Moyle, J. W. Young, C. W. Penrose and others, and all hands felt that the enemy had laid a deep scheme to steal the City [politically] in February. Bros. Lund, Thatcher, myself and others were released to go on the witness stand and answer our enemies. (***Church, State and Politics: The Diaries of John Henry Smith*** p. 231)

Wednesday, Nov'r. 13th:—

. . . . . At 7:30, after supper at Sarah's I went to the Gardo House where some of the apostles and other brethren counseled as to the best course to pursue in regard to the case which tomorrow comes before Judge Anderson, wherein the "Liberals" try to prove that all "Mormons" take oaths against the government when they pass through the Endowment House. As witnesses to disprove this assertion were selected, J. H. Smith, M. W. Merrill, A. H. Lund, John Clark, Jas. H. Anderson, Aaron Thatcher and perhaps one or two more. All were present and received some instructions in regard to their testimony, [—] no advice being given, however, for them to deceive or tell any untruths. — Our meeting adjourned about 10 p.m. . . . (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Thursday, Nov 14th 1889.

It snowed a little last night, the ground covered this morning. Prest L. Snow at the office for a short time. I attended to our business and signed 20 recommends. We learn by telegraph from Mr. D. E. Brown at Vancouver B. C. that Prest Woodruff & party were expected to reach Tacoma last night. They may be at Portland to-day.

[¶]At the U. S. Dist. Court, this morning a number of apostates had been subpoenaed and they were given every opportunity to say all they desired in regard to the Endowments &c. R. N. Basken & W. H. Dickson are employed on the part of the Liberals & LeGrand Young, J. H. Moyle & R. W. Young for the Peoples Party. John Bond, Martin D. Wardell, James McGuffie, Andrew Cahoon, James Spillet, Chas. Gilmore and Joseph Silver, [all of whom are] Apostates, were sworn & testified in a very bitter vindictive manner. Bro Moyle also testified as one of their witness, but refused to give the Endowment House ceremonies. Judge Anderson allowed all Kinds of evidence to be admitted, notwithstanding the objections of our attorneys.

[¶] I wrote out a telegram in cipher & sent to Pres. Woodruff at Portland informing him of what is now going on.

[¶] At 7.30 p.m. Prest. L. Snow, Apostles J. H. Smith, H. J. Grant, M. W. Merrill & A. H. Lund, also Bros. LeGrand Young, J. H. Moyle, R. W. Young, C. W. Penrose, A. D. Thatcher, J. H. Anderson, F. Jennings, S. R. Thurman, E. Stevenson & myself met at the G[uardo] H[ouse] office. The proceedings of the day were spoken of — Pres. Snow said I shall be very much disappointed if after this investigation we don't come out all the brighter for it, and make a good record for the Church. As witnesses in that court we have a right to the spirit of the Lord. This is His work and He will stand by us in doing our best to maintain it.

[¶] The question of testifying to any of the Endowments or instructions was considered [—] some thought that the instructions given about praying to the Lord to avenge the blood of the Prophets and referring to the 6th Chap' of Revelations of John 9th & 10th verses so as to refute the testimony which has been given today, would be proper, others thought it should not be mentioned as fully &c. Bro. E. Stevenson was asked some questions as to memory &c. The propriety of Bros. Merrill, Lund & Thatcher going onto the Stand was discussed, as they are so intimate with the Temple labors — also that these who are expected to testify should be subpoenaed, so that they would be properly in court.

[¶] After talking upon these matters the brethren of the Apostles & Elder Thatcher & myself remained. After consideration, It was decided that the witnesses should meet at Bro. Moyle's office at 9 a. m to-morrow where they could be subpoenaed.

[¶] Prest. L. Snow was of the opinion that Bros. Merrill & Lund and Thatcher could go onto the Stand and testify that there were no such oaths, obligations or covenants required in the Endowments, but if they should be asked what did transpire there, they could refuse to answer.

[¶] Bro. John Henry Smith, asked if there would be any objections to his referring to what is written in the Revelations of St. John in regard to prayer &c. by way of rebuttal.

[¶] Bro. Snow answered No! That it would be proper for him to do so and that Bros. Merrill & Lund could corroborate that; but that none of the brethren should give any of the Endowments or instructions, but refuse to answer questions to that end.

[¶] With this understanding the following brethren will be subpoenaed and if necessary will testify. Viz: John Henry Smith, M. W. Merrill, A. H. Lund, A. D. Thatcher, E. G. Woolley, John Clark, James H. Anderson, Heber M. Wells. . . . . (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

Thursday, Nov. 14, 1889 — Salt Lake City

At 10 a.m. I went to Court, Judge Anderson presiding.

A number of Witnesses was put on the stand to show that the Saints were murderous and disloyal, and that in the [temple] endowments men obligated themselves to murder. Apostates by the name of Bond, Wardell, Spillet, Gilmore, McGuffie, Cahoon, & Axtel were sworn and gave testimony filled with lies. The day was consumed by new witnesses. (***Church, State and Politics: The Diaries of John Henry Smith*** p. 231)

Thursday, Nov'r. 14th:—

. . . . . About 5:30 p. m. I drove to the farm, had supper and then took Mina with me to the 19th Ward Political Club where I had promised to speak. After music by a very good martial band led by E. Beesley, I arose and spoke for about 40 min. with the object of inspiring faith in the minds of the Peoples Party concerning the coming municipal election, and also endeavored to show them what they might expect from the "Liberals" should they win. — Other exercises were had, all of which tended to make the meeting very interesting. Thereafter I returned to the farm. — Dickson and Baskin today conducted the examination on the "Liberal" side in regard to the Endowment oath. Silver, McGuffie, Cahoon, Bond and other bitter apostates testified that vows were made against the government because of the murder of Joseph and Hyrum, and they told many infamous falsehoods in their efforts to create prejudice against the Church. An adjournment was taken till tomorrow. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Friday, Nov'r 15th:—

. . . . . The endowment oath examination continued today, the prosecution bringing in several new witnesses and reading abundantly from *Journals of Discourses* and the *Millennial Star*. The defense did not offer any testimony today, but doubtless will tomorrow. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Saturday, Nov 16, 1889.

. . . . In Court this morning Apostle John Henry Smith testified, after the other side had closed by reading some more articles. The prayer of Pres. Woodruff at St. George Temple, &c. Bros. Snow, Smith, Merrill, and Lund called at the office at noon and reported. It was deemed proper that Bro. Merrill should not go on to the Stand and testify, but Bro. Lund and the other brethren could go on and be blessed in so doing. Bro. Lund, John Clark, E. G. Woolley, J. H. Anderson, and A. D. Thatcher testified this afternoon. Pres. Geo. Q. Cannon arrived at 4 p.m. and called at the office. Prest. Woodruff and party are expected this evening at 8:30 on Bro. Young's special train. A few of the brethren met at the office this evening and talked over the Court experience today. Prest. Woodruff and Jos. F. Smith and Elder B. Young returned this evening by train and were met by friends. (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

SATURDAY, NOV. 16, 1889 — SALT LAKE CITY

E. G. Woolley, J. H. Anderson, and Myself were put on the stand. Also A. D. Thatcher, A. H. Lund were put on the stand and all gave good straight testimony but refused to tell the secrets of the house of the Lord. (***Church, State and Politics: The Diaries of John Henry Smith*** p. **231**)

Saturday, Nov'r. 16th:—

. . . . . At 3:30 I went to the train and met Father who just returned from Canada. He looks hearty and feels well after a very pleasant trip. The remainder of the party will come down this evening. I took him in my buggy to the President's office and then to the farm. Thereafter I took Mina to the farm and spent my evening there in reading. — Apostle John Henry Smith and John Clark were on the stand today in defense of the Endowment oath case, as also Apostle Lund and several other brethren. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Sunday, Nov. 17, 1889.

. . . . I returned to the Gardo [House] this evening. Joseph accompanied me & staid all night.

[¶] 7:30 p.m. Prests. Woodruff. Cannon & Smith, Apostles L. Snow, B[righam] Young [Jr.], J[ohn] H[enry] Smith, H[eber] J. Grant & A[nthon] H. Lund [—] Also Atteys. LeGrand Young, J. H. Moyle & R. W. Young, & Bros. E. G. Woolley, W. A. Rossiter, C[harles] W. Penrose, Joshua Bennett, John W. Young, C. H. Wilcken & myself met at the Gardo office. The business before the court was explained and rebuttal testimony to that of Mr. Wardell in the Green murder case on the plains in 1862 was found in Sister Scott of Meadowville. Horace Newall of Moab — John R. Young of Loa, W. A. Rossiter & Joshua Bennett of Oasis. During the meeting Marshal A. Solomon reported that the Son of Mr. Wardell was in the city & would testify that no such an occurrence ever transpired as testified by his father — his daughter also. Other names of witness[es] were taken to testify on Endowments &c & John W. Young urged that some policy be defined in these matters

[¶] Prest. Woodruff concluded to not stay so as to be subpoenaed. He left with Bro. LeGrand Young. Prest Cannon, proposed to be on hand and stand fire if necessary. Prest Jos. F. Smith staid at the Gardo with me. (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

[**November 17, 1889:**]

Attended [evening] meeting at Gardo House. Presidency several of the Twelve and Church lawyers present. Agreed to push our views before the Court and establish our innocence of all grievous charges brought against us. Men are revealing what they learned at the Endowment house 40 years ago and lying before God and man to accomplish the destruction of this people. The pot is boiling with a vengeance and I am glad. The wicked must have opportunity as well as the saints. (Typescript of Diary of Brigham Young, Jr.)

Monday, Nov 18th 1889.

. . . . . Heber John Richards, E. L. T. Harrison, Geo. Wardell, Bergen DeMott, George Sargent, W. A. Rossiter, Jos. R. Morgan, Mrs. Wright, Wm. Wardell, Thos. G. Webber, Spencer Clawson, testified and some documentary evidence was presented and read. At 4 p.m. Prest. Geo. Q. Cannon, Jos. F. Smith, Apostles L. Snow, J. H. Smith, H. J. Grant, also LeGrand Young, J. H. Moyle, R .W. Young, C. W. Penrose, E. G. Woolley, W. H. Rowe, Frank Jennings and myself met at the Gardo office. The necessary evidence to present to the Court tomorrow was considered. Bro. Jos. B. Noble, and Sisters B. W. Smith and M. J. Thompson were to be seen, to testify that the Endowments as given by the Prophet Joseph were the same as given today. Pres. Jos. F. Smith saw these sisters this evening and conversed with them, and they are good witnesses and willing to testify. It never was the view of any well informed Latter day Saint that the Church will supersede the government of

the United States. Pres. Woodruff came to the office this evening and after attending to some of his personal affairs he went to bed. (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

MONDAY, NOV. 18, 1889 — SALT LAKE CITY

10 a.m. at Court. A number of Witnesses were put on the stand, among them E. L. T. Harrison, I. J. Richards, and several of the Wardell family, who [told] his story about the killing of one Green on the plains in 1857.

The day was consumed by the Witnesses. (***Church, State and Politics: The Diaries of John Henry Smith*** p. **231**)

Monday, Nov'r. 18th:—

. . . . . Our side in the endowment oath case today impeached the testimony of some of the witnesses for the prosecution. Even E. L. T. Harrison and other outsiders testified that no oath is ever taken by Mormons against the government. The sons and daughters of a man named Wardell, who testified that he saw a man named Green blood atoned for apostasy while crossing the plains, gave evidence that their father lied. In fact the man named Green to whom he refers, still lives at Wellsville. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Tuesday, Nov 19, 1889.

. . . . . In the 3rd Dist. Court today before Judge Anderson in the Naturalization case the following testified: Mrs. Barbara Bridges, E. G. Woolley, J. E. Landford, Isaac Whitaker, C. W. Penrose, Mrs. Emma Grover, James Millard, James T. Smith. Bro. Penrose furnished some very strong documentary evidence, and when being cross examined and being asked, "How many wives have you Mr. P.", he refused to answer. The court ruled that the question was proper. After argument the Court held Bro. Penrose in contempt, but gave him till tomorrow at 10 a.m. to answer, before commitment. Bro. P. Called at the office and his position was considered. It was deemed proper, with the light now before the brethren, that Bro. Penrose should refuse to answer, but as the lawyer's have the matters in hand they can best decide. (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

Tuesday, Nov. 19, 1889 — Salt Lake City

Several Witnesses were on the stand during the morning hour, among them C. W. Penrose.

At the afternoon session the Court went to the City Hall and Bro. Penrose took up almost the entire afternoon. Mr. Dixon asked him how many wives he had and he refused to answer. Court adjourned until morning to give him

time to think. (***Church, State and Politics: The Diaries of John Henry Smith*** p. 231)

Tuesday, Nov'r. 19th:—

. . . . . After arriving in the city I went to the Gardo House and reported myself. While there Bro. H. J. Grant came in to get some counsel about his family matters. Since he has been engaged in speaking at the Political Clubs, efforts have been made to get some charge against him, and several times spotters got on track of his plural wife. Now he desires to get her out of the country and he received some advice as to the best method of doing so. . . . . The naturalization case still continues with our witnesses. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Wed. Nov. 20, 1889.

. . . . .

Bro. Penrose went to court this morning with his attorneys, and upon being questioned again he refused to answer, whereupon he was sentenced to be imprisoned until he would answer, he being in contempt of court. The court adjourned till 10 a.m. tomorrow. The Attorneys came to the office and the situation of Bro. Penrose was considered, pro and Con, after which Bro. LeGrand Young & S. R. Thurman proposed to go and have an interview with Bro. P. It, however, was the feelings of the brethren that Bro. P. should decline to answer because the other side would continue with their questions until they would again bring him into contempt, as it appeared their intention to have Bro. P. imprisoned. . . .

At the request of Bro. Penrose through Bro. LeGrand Young, Prests. Woodruff and Cannon met with him at the President's office at 3 p.m. for a short time. He came there with a Deputy Marshal. (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

Wednesday, Nov. 20, 1889 — Salt Lake City

Bro. C. W. Penrose was sent to Prison for Contempt of Court and Court adjourned for a day. (***Church, State and Politics: The Diaries of John Henry Smith*** pp. **229–230**)

Wednesday, Nov'r. 20th:—

. . . . . Today Chas. W. Penrose was on the witness stand in the endowment oath case, and because he refused to answer Dickson telling how many wives he had, Judge Anderson sent him to the "Pen" for contempt of court. The question was entirely irrelevant to the investigation, and I think Bro. P. did just right in refusing to answer. The whole matter of the endowment

oath is a political plot to defraud the People's Party. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Thursday, Nov'r. 21st. 1889
Salt Lake City

. . . . . Was at the Gardo House three times to see the brethren. Father was subpoenaed to appear before the judge in the endowment oath case at 2 p. m. On being called to the witness stand he was only asked by W. H. Dickson to recognize a circular [letter] to the brethren of the priesthood in the different stakes, signed by himself and Pres. John Taylor in which they speak of maintaining our rights and urge the establishment of a defense fund. —H. W. Laurence was also on the stand for the opposition and stated that he labored in the Endowment House from 1865 to 1869 and there were oaths there administered inimical to the interests of the government. The case was continued till tomorrow. — LeGrand Young today informed our Canal Company that our entries on land near Deseret and the work done on the canal, dam and levee all go for nought unless we can succeed in get[ting] the reservoir site cancelled; as a special act of Congress makes all such filings void if made after Oct. 1st. 1888. Even though the reservoir site should be located 10 or 50 years after that date the entries would still be void. There is a manifest injustice in the enactment which we hope to have remedied by an amendment in Congress, but until this change is assured it was thought best to discontinue further work, and Bro. B. Y. Hampton was accordingly instructed to go to Deseret with the message. . . . In the evening I went . . . . to the 21st Ward Political Club where after some short speeches, songs and music by the band I spoke for about half an hour on the principles of free government and urged the people to contend for their rights. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

[**NOVEMBER 23, 1889:**]

Much business done by Presidency. Lawyers are seeking instruction to guide them before the Courts. Judge Anderson is determined to disfranchise the church. (Diary of Brigham Young, Jr. Typescript)

23rd & 24th Nov 1889:

For entries for these dates in the Nuttall & Woodruff diaries, see front matter preceding the Revelation.

[**November 24, 1889:**]

Pres[iden]t Woodruff received revelation after prayer, in relation to our courts and action from lawyers in conducting our cases before the U. S.

Dis[trict] Court. His Presidency is not to make promises to their enemies nor concessions. The wicked are filling up their cut of iniquity. Thank God for this revelation, and as He commands we must seek for His holy spirit by mighty prayer. (Diary of Brigham Young, Jr. Typescript)

Monday Nov 25th 1889.

¶ The Presidency at the office. Prest Woodruff signed 19 recommends — Prest Geo. Q. Cannon expressed his satisfaction at the mind of the Lord as given to Prest Woodruff on the matter spoken of Yesterday & Saturday. Bro John W. Young also called and was informed by Prest Woodruff of his decision on Court matters, with which he said he was fully satisfied. . . . . .

¶ Bro C. W. Penrose was discharged by order of Judge Anderson this evening & Bro J. H. Moyle brought him from the pen[itentiary] about 8 o'clock[.] I received a letter from Elizabeth all [is] well at home. (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

Tuesday Nov. 26th 1889.

The Presidency at the office. Prest Woodruff signed 5 recommends.

Bro. C. W. Penrose, called and reported himself and his release from the Penitentiary. . . . . (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

Wednesday Nov 27, 1889

The Presidency at the office. Prest Woodruff sign[e]d 26 recommends. I attended to our Mail Matter. I attended a meeting of the Directors of Z. S. B. & T. Co. at 10 a.m. [—] a request of John W. Young to get some money from the Bank was considered — a resolution was adopted whereby he can get $40,000^{00} on loan if he complies with the requirements as set forth in the resolution. He appears to be a very unsafe man to do business with. . . . . .

¶ Revelation to Prest W. Woodruff, Sunday, Nov 24th, 1889.

¶ Thus saith the Lord, to my Servant Wilford, I the Lord have heard thy prayers and thy request, and will answer thee by the voice of my spirit. . . . . (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

Thursday Nov 28th 1889

¶ This is Thanksgiving day, and observed as a holiday. I am alone at the Gardo. Whilst I am deprived of my liberty yet I have many things to be thankful for, and so feel this morning.

¶ Bro John Lyon died this morning at 8^{30} at his resid[e]nce in the 20th Ward. He was born March 4, 1803. He was a faithful Saint and an exemplary man. Sophia called for a while this morning and I enjoyed her visit.

At the request of Prest Woodruff I copied the revelation he received on the 24th into his private Journal. I also make (sic) him a copy in ink. Prest Jos. F. Smith returned this evening. (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

Friday, Nov'r. 29th, 1889.
Salt Lake City.

. . . . . Parley McFarlane, who attempted to kill a "Mormon" sheriff of Sanpete Co[unty], some months ago, and whose case was ignored by the Grand Jury, is now in jail awaiting trial for killing two men of the D. and R. G. surveying party a few days ago. Had justice been done this murderer would have been sent to prison for his first offense and thus saved the lives of two men. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Saturday Nov. 30/89.

¶ Prests Woodruff & Cannon were at the office and Pres. Woodruff signed 25 recommends.

¶ Judge Thomas Anderson rendered an Opinion adverse to the application of Bro Moore & others for Naturalization on account of their being members of the Church &c

¶ I spent the day with the folks & in reading. (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

[**November 30, 1889:**]

[Judge Anderson decides] no Mormon can be naturalized in consequence of taking oaths and obligations in the . . . endowments. (Diary of Brigham Young, Jr. Typescript)

Saturday, Nov. 30th, 1889.
Salt Lake City.

. . . . . In the application of some "Mormons" to become naturalized, Judge Anderson today gave his decision. He refused them admission because he feels that they belong to an organization that is opposed to the U. S. government. His reasons for denial are:

*1st: That the Mormon Church teaches that it is the actual veritable kingdom of God on earth with the authority thereof vested in the Priesthood.

2nd That the kingdom is of a temporal and spiritual kingdom, and should rightfully control all affairs of men.

3rd: This kingdom will eventually overthrow the United States and all other governments.

4th: That "Blood Atonement" is a doctrine of the Church for certain sins.

5th: That polygamy is a command of God and will exalt all who obey it.

6th: — That Congress has no right to interfere with the practices of the Mormon religion, and all enactments against the people are unwarranted.

**Note:* For a discussion on Judge Anderson's six points, see text following entry for 23rd Dec 1889

Matters seem to be closing in around us, but God is still at the helm, and truth will triumph. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Sunday, Dec'r 1st, 1889.

Salt Lake City.

. . . . . At noon Seymour [B. Young] and I accompanied Bro. Gates home to dinner . . . . Bro Gates does not live at home since his conviction and fine for cohabitation, but rents a room near by and has his wife send him his meals. . . . . Ex-deputy U. S. Marshal E. W. Exum yesterday shot Chas. King, editor of the Ogden Union, because of a slanderous statement made by the latter in his paper concerning Exum's wife. One shot is in the neck and barely grazed the wind-pipe; it is quite dangerous. The other is but a flesh wound in the leg. King was warned a few days since to make a public retraction and he promised to do so; but a post script attached to his recantation made the latter worse than the original statement. King had been indicted by the Grand Jury for criminal libel, but Exum says he was not aware of this at the time of the shooting. — Wm. Green, the man whom the "Liberals" tried to prove by their witness Wardell was blood-atoned by the "Mormons" while crossing the plains in Dame's company in 1862, now turns up in Spanish Fork, and makes affidavit that he crossed the plains at the time and in the company named and was the only man of that name in the camp; he knew Wardell, but knows that no murder was committed. This man does not now belong to the Church. — Thus the fabrications of wicked men are being exposed. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Monday Dec 2nd 1889.

¶ The Presidency at the office also Bro. B. Young

¶ Prest. Woodruff signed 19 recommends. I attended to our Mail.

¶ Bro C. W. Penrose called and submitted the propriety of the First Presidency taking some action or making a **Manifesto** with regard to refuting the false assertions made by Judge Anderson in his decision on Saturday. Pres. Geo. Q. Cannon said it had been talked of having a Mass Meeting of Citizens held to adopt resolutions on that matter, after it can be learned from the attorneys whether an appeal can be taken or not. . . . . (Manuscript Diary L. John Nuttall, Special Collections, BYU Library)

Friday, Dec'r. 6th, 1889.
Salt Lake City.

. . . . . At 2 p. m. I went to the Gardo House where several of the Apostles met with a number of the People's Party Central Committee when the matter of an appeal from Anderson's decision in the naturalization cases to the Territorial and U. S. Supreme Courts was considered. Most of those present were in favor of carrying the case to the highest court. — The best method of protesting against Anderson's ruling was then debated. The plan which seemed to meet with the most favor was for the First Presidency and Apostles to prepare and sign a dignified paper, without even mentioning the actions of the Courts, setting forth our doctrines, and denying the wicked charges of our murderous character and disloyalty to the government. Then another paper was to be signed by the "Mormon" business men of the city giving the lie to Anderson's statements. Following these mass meetings were to be called throughout the territory to protest against the vile political scheme to which Anderson has lent himself to rob a whole people of their franchise. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Thursday, Dec'r 12th:—

. . . . At 2 p.m. attended my Quorum Circle meeting at the Gardo House. Pres. Woodruff, being quite sick, did not dress in his temple robes, but Father, Jos. F. Smith, John Henry Smith, H. J. Grant and myself did. Bro. Grant opened with prayer and J. H. Smith led in the circle. A circular letter to all the world was then read and criticized by us and afterwards signed. It announces to the world that we do not believe in the shedding of blood for apostasy or for any capital offense except by the proper officers of the law. We deny the charges of disloyalty made against us, but claim the right to denounce unlawful acts committed by any administrator of the law. We ask a suspension of sentence on the part of all people until they have examined our side of the question. The First Presidency, Twelve Apostles and their Counselors sign[ed] this document. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Saturday, Dec'r 14th:—

. . . . . The Grand Jury of this district gave a report of their labors to Judge Zane late last evening and were discharged. They have been investigating City and County affairs and pretend to have discovered misappropriation of funds by officers of both departments. They therefore bring in nine indictments against Mayor Armstrong, six against Marshal Solomon and three each against Elias A. Smith and E. M. Weiler. Besides these they bring in an indictment against 36 persons, including myself, as members of the Hydraulic Canal Company for conspiracy in selling to Salt Lake City a sixth interest in the waters of the Jordan

river which we did not own. The facts are these: Some years ago a number of the brethren entered land under the Desert Act on the west side of the Jordan River. In order to prove up on this land they petitioned the County Court for a one-sixth interest in the waters of said river which the record shows had not yet been appropriated with a view to building a canal and raising the water by hydraulic power. The Court agreed to make the grant when the company was incorporated, but before this was done the city council in looking around for a means of getting more water learned of this affair and proposed to buy it for any sum not exceeding $10,000. In order to expedite matters it was decided best for the County Court to deed direct to the City instead of the Canal Company going to expense, trouble and delay of incorporating and then receive the deed. Now it is claimed that we defrauded the City in selling them something we did not own, and something which they could not obtain, for during the past dry season when they went to the river, to the dam, to get the extra water which they supposed they had bought they found every drop of the river water claimed, and men were ready to take their guns and fight had the City attempted to take the one sixth extra amount of water which they had purchased. — I was not a party to any of these matters and know nothing more than that I was told to call on Rulon S. Wells and receive a check for $36^{\underline{00}}$ in part payment of my expense in entering land with a view to receiving water from the Hydraulic Canal with which to prove up on my land. I expended $40^{\underline{00}}$ and received back $36.^{\underline{00}}$. A meeting of the Canal Co. was held a week ago, where it was decided that if the City would deed us back the 1/6 of the Jordan River water we would refund all the money we received, and we so notified the City Council. — The Grand Jury also condemn the management of the Penitentiary within the last few years, and also the exorbitant charges made by the U. S. marshals for services. — The report was undoubtedly prepared for campaign purposes. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Sunday, Dec'r. 15th, 1889.
Salt Lake City

. . . . Attended the Tabernacle meeting at 2 p.m. where Father called on me to speak. I arose with great fear but gradually became composed, and spoke about an hour and five minutes. I referred to the charges of disloyalty made against this people and denied them. I brought forth numerous examples from the Scriptures to prove that it was no new thing among the people of God to be charged with treason and ingratitude when in reality such accused ones were entirely free from the evils imputed to them. We honor and love our country and its institutions, but we condemn the wicked acts of corrupt officials. — I was complimented by several after I had closed my remarks. — I was the only speaker. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Monday, Dec. 16th, 1889.
Salt Lake City.

Cloudy and a little stormy today. — Most of the day I was busy at the office filling orders, answering letters, etc. About 2 p. m. Deputy Marshal Cannon came and arrested me on a charge of conspiracy to defraud the city. It arises out of the Hydraulic Canal business. Susa Young Gates was in the office at the time and proffered to go on my bonds. We therefore started for Com'r. Karmel Pratt's office and on the way met Nephi W. Clayton who was willing to act as another bondsman. The amount required was 1500^{00}. — (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Wednesday, Dec'r. 18th:—

Arrests are daily being made of those who were connected with the Hydraulic Canal Company. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Thursday Dec 19/89.

The Presidency at the Office. Pres[t] Woodruff signed 24 recommends[.]

I attended the usual Prayer Meeting of the Presidency & Twelve at 2^{15} p.m.

Bro F. D. Richards who has been very sick for some time called to-day-he is much better in his health. . . . . (Manuscript Diary of L. John Nuttall, Special Collections, BYU Library)

19 [Dec 1889]

We had a snow storm 2 inches. I signed 24 Recommends. I received 15 Letters. I wrote 4 Letters To Sarah Newton Phebe & Susan. I met in the Prayer Circle. John W. Young spoke upon our affairs at Washington. I spent the night at the farm. (*Wilford Woodruff's Journal* Vol. 9: <19 Dec 1889> 73)

¶ [19 DEC 1889:

[Prayer Circle Meeting with the First Presidency and Quorum of the Twelve:] A revelation received by Prest W. W. on Sunday Nov 24 was read giving to those now first hearing great joy as it did the others who heard [it] when first given. (Diary of Apostle Franklin D. Richards, Church Historians Office, Salt Lake City, Utah)

THURSDAY, DEC. 19, 1899 — SALT LAKE CITY:

. . . . . The following brethren met in Council: W. Woodruff, J. F. Smith F. D. Richards, H. J. Grant, J. W. Taylor, A. H. Cannon, J. W. Young and myself. We had prayers and Bro. Woodruff had Bro. L. J. Nuttall read a revelation the Lord had given him in which we his servants

were told to remain true to our colors and he would protect his little flock. How happy I am. (***Church, State and Politics: The Diaries of John Henry Smith*** p. 231)

Thursday, Dec'r 19th:—

. . . . At 2 p.m. attended my Quorum Circle meeting at the Gardo House. There were present who dressed in their robes Pres. Woodruff, Joseph F. Smith, Heber J. Grant, John W. Taylor, myself and John W. Young, and F. D. Richards and John Henry Smith who did not clothe. John W. Taylor was mouth in the opening and H. J. Grant at the alter. After prayers Bro. John W. Young brought up the matter of help for John T. Caine at Washington. He felt that a clerk should be sent from here to his aid, and perhaps others to counsel him. Pres. Woodruff then stated that it had been decided to call John Morgan and B. H. Roberts to take missions through the east to rent halls, lecture and also assist John T. as much as possible in his labors at Washington. Charles Nibley was also going to the latter city to work against the admission of Idaho as a state under its present constitution which contains some very un-American clauses regarding the "Mormons". In addition to these Judge Jere. Wilson, a man of the highest reputation as a lawyer, ex-commissioner A. B. Carleton, Gibson and another man, who is most intimate with Pres. Harrison and his family, but whose name for the present must be concealed, are retained by the Church to work for our benefit. It is said that to this latter person is due the credit for no mention of the "Mormon" question in the President's annual message to Congress. It is thought that these employee's are sufficient for the present. —

During our meeting **a Revelation was Read** which Pres. Woodruff received Sunday evening, Nov'r 24th. Propositions had been made for the Church to make some concessions to the Courts in regard to its principles. Both of Pres. Woodruff's counselors refused to advise him as to the course he should pursue, and he therefore laid the matter before the Lord. The answer came quick and strong. The word of the Lord was for us not to yield one particle of that which He had revealed and established. He had done and would continue to care for His work and those of the Saints who were faithful, and we need have no fear of our enemies when we were in the line of our duty. We are promised redemption and deliverance if we will trust in God ***and not in the arm of flesh***. We were admonished to read and study the Word of God, and to pray often. The whole revelation was filled with words of the greatest encouragement and comfort, and my heart was filled with joy and peace during the entire reading. It sets all doubts at rest concerning the course to pursue. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

Saturday, Dec'r 21st:—

. . . . . In the evening I attended a meeting of the Hydraulic Canal Co. at the City Hall. We here decided by a majority vote to retain Dickson as one of our Counsel in the indictments against us providing we can get him. A committee was appointed to see and get from him his terms. J. L. Rawlins and LeGrand Young are already engaged to assist us. Myself, B. Y. Hampton and Geo. M. Cannon were opposed to employing Dickson on any terms, but John Nicholson, O. F. Whitney, Mayor Armstrong and others strongly urged it and a majority voted for it. We agreed to stand united in our fight. — At 10 a.m. today we appeared in court and were arraigned on our indictments, but took several days to plead. (Diary of Abraham H. Cannon, Special Collections, BYU Library)

MONDAY, DEC'R 23RD, 1889.

SALT LAKE CITY

. . . . . Went to the office at 5:30 and got the work started. At 7 p.m. attended a Hydraulic Canal meeting at the City Hall. The committee in charge of the matter reported that they had engaged W. H. Dickson at $2,500$\underline{00}$, J. L. Rawlins at $1,000$\underline{00}$ and LeGrand Young at 1000\underline{00}$ to defend us in court against the charge of conspiracy. It is expected that all the indictments against the City and County officers and private citizens will be tried in four cases, and for each case that comes to the jury we must pay 250\underline{00}$ additional. Dickson hopes, however, to get most of the indictments quashed before they come to trial. A committee was appointed to divide the attorneys' total fees equitably among the three sets of men indicted. We also agreed to incorporate the Canal Co, and a committee was appointed to prepare articles of incorporation. — (Diary of Abraham H. Cannon, Special Collections, BYU Library)

A RESPONSE TO JUDGE ANDERSON'S SIX POINTS

****Note:*** What follows is a point by point analysis of the 6 points upon which Judge Anderson based his blanket decision and verdict to deny Mormon Immigrants Naturalization as Citizens of the United States.

1ST: THAT THE MORMON CHURCH TEACHES THAT IT IS THE ACTUAL VERITABLE KINGDOM OF GOD ON EARTH WITH THE AUTHORITY THEREOF VESTED IN THE PRIESTHOOD.

This belief is not unlike other Christian Churches, chief among which is the Catholic Church, and many of her Protestant offspring, which as of that time, composed the great majority of Citizens in the United States. In view

of this fact, we must come to the conclusion that the Mormon Immigrants were denied Naturalization as Citizens of the United States, because like the members of most other Christian churches, they actually *"believed"* that their Church was the True Church.

2nd That the Kingdom is of a Temporal and Spiritual Kingdom, and should Rightfully Control All Affairs of Men.

This belief is not unlike the Lord's Prayer, wherein Jesus taught his disciples to pray: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done **In Earth**, as it is In Heaven. (Matt 6:9–10) Again, the Temporal and Spiritual nature of the Kingdom of Christ on Earth and the Control by the Priesthood of this Temporal and Spiritual Kingdom, is manifest in the early Christian practice wherein they had "All Things Common" and Consecrated their Property to the Lord, laying it down at the feet of the Apostles, who would then Distribute it to the Poor as they were led by the Spirit of God. (Acts 2:44–45; 4:32–47; 5:1–11)

In view of these passages from the Bible, together with many, many others, we must come to the conclusion that Mormon Immigrants were denied the right to Naturalize as Citizens of the United States, because in keeping with other professed Christian Churches, they actually *"believed"* in the teachings of Christ as contained in the New Testament.

3rd: This Kingdom will eventually overthrow the United States and all other Governments.

That the Kingdom of God (with whom most Christian people, including the Latter Day Saints, identify themselves) will one day overthrow the Governments of men, is prophesied both in the Old and New Testament. Indeed, according to Prophecy, the wicked governments of men are to be destroyed by fire, just as were Sodom and Gomorrah, and after this the Millennial Kingdom of Christ is to be established, wherein a reign of Peace and Love will be established on Earth for a Thousand years. At this time, every knee will bow and every tongue confess that Jesus Christ is King of Kings and Lord of Lords over all the Earth (Isa 45:23; Rom 14:11; Phil 2:9–11; 1 Tim 6:15; Rev 17:14) Consider the following prophecies from the book of Revelations and the book of Daniel:

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 Saying, We give thee thanks, O Lord God Almighty . . . because thou hast taken to thee thy great

power, and hast reigned [on Earth]. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. (Revelation of St John 1:15–18)

Again consider the following Prophecies from the book of Daniel:

And in the days of these kings shall the God of heaven **SET UP A KINGDOM**, which shall never be destroyed: and the **KINGDOM** shall not be left to other people, but it *shall break in pieces and consume all these kingdoms, and it shall stand for ever*. (Daniel 2:44)

¶ I beheld till the thrones [of the Kingdoms of men] were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. . . . .

¶ I saw in the night visions, and, behold, one like the Son of man [i.e. Jesus Christ] came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

¶ I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

¶ Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; And of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and THE SAME HORN MADE WAR WITH THE SAINTS, AND PREVAILED AGAINST THEM; **UNTIL THE ANCIENT OF DAYS CAME**, and judgment was given to the saints of the most High; *and the time came that the saints possessed the kingdom*.

¶ Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. 24 And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, *and shall wear out the saints of the Most High,* and think to change times

and laws: and they shall be given into his hand until a time and times and the dividing of time. 26 But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And *the kingdom and dominion,* and the greatness of the kingdom under the whole heaven, *shall be given* TO THE PEOPLE OF THE SAINTS OF THE MOST HIGH, whose kingdom is ***an everlasting kingdom,*** and all dominions shall serve and obey him. (Daniel 7:9–27)

In view of these Prophecies from the Bible, together with many, many others, we must come to the conclusion that Mormon Immigrants were denied the right to Naturalize, because in common with other Christians, they actually believed that their Church was True and because they believed in the ultimate fulfillment of Prophecy as it is plainly set forth in the Bible.]

4th: That "Blood Atonement" is a doctrine of the Church for certain sins.

Here again we find Mormon Immigrants being denied Naturalization because of what they *"believed"*. In fact, all Christians who actually *"believe"* in the "Atoning Blood of Jesus Christ", *"believe"* in the doctrine of "Blood Atonement". Not only so, but if they *"believe"* in the teachings of the New Testament, they also *"believe"* that there are some sins, for which, if committed AFTER being converted to Christ and his Gospel, there can be no forgiveness in this life, nor in the next. This is what the Apostle John referred to as "a sin unto Death." Consider the following:

¶ If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it [i.e. to pray for the forgiveness of those who have committed a sin unto death]. All unrighteousness is sin: and there is a sin not unto death. (1 John 5:16–17)]

In keeping with what is written in the New and Old Testament, the punishment for those who commit "a sin unto death", is the death penalty. Among these crimes as listed in the Bible are Murder, unrepentant Adultery, Homosexuality and Kidnapping. Consider for example the following statement from the First chapter of Romans:

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things,

disobedient to parents, Without understanding, covenant breakers, without natural affection, implacable, unmerciful: *Who knowing the judgment of God, **that they which commit such things** **ARE WORTHY OF DEATH**, not only do the same, but have pleasure in them that do them.* (Romans 1:26–32)

In the above passage, Paul states that according to the Law and "Judgment of God", those who commit "**CERTAIN SINS**" as stated above by Judge Anderson, are "worthy of death" — or as it would be stated in modern law "the death sentence", or "Capital Punishment", or "Blood Atonement", as the same idea was expressed by President Brigham Young — with the possible difference, that the state might allow the person being so punished, to chose whether he be Shot to Death, or Hung by the Neck until dead. In fact being shot to death is a quicker and a more merciful way to die, than to be hung by the neck from a rope until you strangle to death.

In keeping with what is written in the Bible, as of the time Judge Anderson made his so called decision or "verdict" against the "Mormon" religion, as written above, all states in the then United States, had "Capital Punishment" written into their laws for the commission of "Capital Crimes". For instance, the punishment for those who committed premeditated "Murder" or "High Treason", was that they would be put to death. Inasmuch as Judge Anderson was an officer of the Court, and a Judge who was to declare such verdicts when occasion required, he could not have failed to know this.

Again, in view of the passage in Romans, together with many, many others, we must come to the conclusion that, just as in the case of the other points, so also in this, that all Mormon Immigrants were denied naturalization as Citizens in the United States, because they actually *"believed"* in the teachings of the Bible — and in this case, not only were they faulted for *"believing"* what is written in the Bible, but they were also faulted for *"believing"* what is clearly written into law in each and every state of the United States — namely "Capital Punishment" for the commission of a "Capital Crime".

5TH: THAT POLYGAMY IS A COMMAND OF GOD AND WILL EXALT ALL WHO OBEY IT.

Here again we find Mormon Immigrants being denied Naturalization as citizens of the United States, because the Church to which they belonged *"believed"* in a marriage system which is clearly set forth in the Bible. Indeed many of the Patriarchs, Prophets, Priests and Kings of Ancient Israel had more than one wife. Not only so, but the Bible even goes so far as to Prophecy that Plural Marriage would be lived and practiced in our own day and time. Indeed, not only does it predict that it would be practiced in our day, but it also predicts that it would be practiced in the Millennium as well — and this to, not only by Righteous Men and Women, but according to Prophecy

even the Christ himself will have more than one wife (Isa 4; Psa 45), for the Hebrew text of the Old Testament Prophecies that during the Millennium, "Kings daughters would be among his honorable wives" (Isa 4:1–4; Psalms 45:6–16; Heb 1:8–9)

Again, in view of the many passages in the Bible regarding the Plural Marriages of the Patriarchs, Prophets, Priests and Kings of Ancient Israel, as well as the Prophecies regarding that principle being lived in our day and the Millennium — in view of all this, we must come to the conclusion, that just as in the case of the other points, so also in this, that according to Judge Anderson, Mormon Immigrants were denied naturalization as Citizens in the United States, because they actually belonged to a Church that *"believed"* in the teachings and Prophecies as contained in the Bible.

On top of this, we need to remember that Judge Anderson, together with other carpet-bag officials, Winked at Prostitution and Prostitutes, and Patronized their Brothels, while at the same time they imprisoned Mormons for marrying more than one wife, and for visiting, caring for and supporting their children.

6th: — That Congress has no Right to Interfere with the Practices of the Mormon Religion, and All Enactments Against the [Mormon] People are UnWarranted.

In this case Judge Anderson denied Mormon Immigrants Naturalization as Citizens of the United States because the Latter Day Saints *"believed"* that the Constitution Said what it Meant, and that it Meant what it Said. In the First Amendment to the Constitution, as contained in the "Bill of Rights", it states that:

Congress shall make No Law Respecting An Establishment of Religion, or Prohibiting the Free Exercise Thereof;

Inasmuch as the Latter Day Saints believed that the Constitution was God inspired, they believed just as Judge Anderson declared, "**That Congress has No Right to Interfere with the Practices of the Mormon Religion, [so long as those Practices do not Interfere with the Rights of Others and therefore that] All Enactments against the [Mormon] People are UnWarranted.**" Notwithstanding the clarity of the above law, as written in the Constitution, the International-Banker-Jews and Masons crawled into bed with one another, and through their "Under the Table Conspiratorial Influence in Government", and the public clamor which they created through the Press, they influenced Congress to go directly against the Constitution. Consequently, contrary to Law as written in the Constitution, Congress did in fact pass "Laws Respecting an Establishment

of Religion", wherein they did indeed "Prohibit the Free Exercise Thereof" in the case of the Church of Jesus Christ of Latter Day Saints.

The formal attitude of the Church towards such things was declared in a Revelation that was given to the Prophet Joseph Smith many years before, on the 6th of August 1833:

> And now, verily I say unto you *concerning the laws of the land*, **IT IS MY WILL THAT *My People should observe to do all things whatsoever I command them***. AND THAT LAW OF THE LAND WHICH IS **CONSTITUTIONAL**, ***supporting that principle*** of Freedom in maintaining rights and privileges, belongs to all mankind, and is justifiable before me. Therefore, I, the Lord, justify you, and your brethren of my church, *in befriending that law* which is **THE CONSTITUTIONAL LAW OF THE LAND**; And as pertaining to **LAW OF MAN**, *whatsoever is More or Less than this,* COMETH OF EVIL. I, the Lord God, make you free, therefore ye are free indeed; and *the law also maketh you free*. Nevertheless, when the wicked rule the people mourn. Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise *whatsoever is less than these* ***cometh of evil***. And *I give unto you a commandment,* that ye shall FORSAKE ALL EVIL and **CLEAVE UNTO ALL GOOD**, that ye shall Live by **EVERY WORD *Which Proceedeth Forth Out of the Mouth of God***. For he will give unto the faithful *line upon line,* ***precept upon precept;*** and **I WILL TRY YOU** and PROVE YOU herewith. And whoso *layeth down his life in my cause,* for my name's sake, shall find it again, even **LIFE ETERNAL**. Therefore, *be not afraid of your enemies,* for I have decreed in my heart, saith the Lord, that **I WILL PROVE YOU IN ALL THINGS**, whether you will **ABIDE IN MY COVENANT**, *even unto death,* that you may be found worthy. For *if ye will not* **ABIDE IN MY COVENANT *ye are not worthy of me***. (D&C 98:4–15)

The above revelation is not unlike other directives that have been given in the Bible. Consider for example the following passage from Acts:

> And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, *Whether it be right in the sight of God* **TO HEARKEN UNTO YOU MORE THAN UNTO GOD, JUDGE YE**. (Acts 4:18–9)

Again the same message is repeated by Peter in the following chapter:

> And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, **WE OUGHT TO OBEY GOD RATHER THAN MEN**. (Acts 5:27–29; for more on this see also: Dan 3:1–30; 6:1–28)

As we have seen, according to what is written in the Constitution, Freedom of Religion should not have been a problem with any church in the United States. Nevertheless, while this was true for other churches, in fact it

was not true for the Latter Day Saints. This was because the real Power and Influence behind the Throne of Government, feared the Political Solidarity of the Mormon people.

Through the Union of its people, the Latter Day Saints possessed considerable Influence in Politics. This was what the Jewish Bankers and Masons resented, for as the Latter Day Saints had Demonstrated in Missouri, with the growth of the Church in their place of gathering, they posed a viable threat to the Power Structure of the Masons. Indeed, this was the real reason the Saints were driven from Missouri, and then later from Nauvoo — just as it would also be the reason why the United States Government would wage Political War against the Saints in Utah. The Truth be told, actually these Banker-Jews and Masons could not have cared less about how many Wives the Mormons had. In fact the issue of Polygamy was only a Ruse. Nevertheless, they saw in Plural Marriage a tool that could be forged into a Battle-ax. Through their under-the-table political influence, and the public clamor which they created through the Press, they would prejudice the masses, and afterwards, under the pretense of Law and Order, they would bring about the Political Spoliation of the Mormon people.

As a matter of policy, the Masonic Conspiracy would oppose any organization that possessed real Political Power, that they themselves could not "Control" through their own "Secret", "Under the Table Manipulations of the Political Process" as it inherently takes place in a "Democratic Government". Indeed, whenever a new Territory or State opened up, the Masonic Powers would send out agents to create the Political Parties, both the Whigs and the Democrats, and finally the Republicans. After this, Masonic Officers, or their Puppets would be maintained in Controlling positions in the Party, by which they would Determine who did and who did not Run for Office. With this controlling influence, it would not matter which Party won the election, for in either case they would be men of their own choice, who had committed themselves to the Political Objectives of the Masons.

The problem with the Mormons was that they had a Union through the Priesthood, and rather than canceling themselves out, by dividing into different political parties, they had their own party through which officers of their own choice would run for office, and they stuck together at the Polls. Consequently the normal methods which the International-Bankers-Jews and Masons used to manipulate the Democratic Process in other communities (i.e. "Divide" and then "Conquer") did not work among the Latter Day Saints. Indeed the Latter Day Saints had been given a commandment: "And be ye one, and if ye are not one ye are not mine" (D&C 28:37; John 17:). In keeping with the Doctrine of Christ as taught in the New Testament and other scriptures, this "Union" must extend to all areas of human endeavor.

And of necessity, not only did this include matters of Religion, but Politics as well. Knowing full well that this was the case, the Powers behind the Throne of Government realized that the Mormon Church must be Compromised. In other words, the Constitution be damned, the Union of the Latter Day Saints must be Broken and their Political Power Destroyed.

In fact, this was one reason why the Masons had the Prophet Murdered when he ran for Office as President. When the Prophet decided to run for office, he bypassed the Political System which was controlled by the Masons and sent out more than 500 missionaries to stump preach for his Candidacy as President of the United States. This represented a real and viable threat to the Masonic/International-Banker-Jew power structure. Among other things, the Prophet had pledged that if he were elected, he would create a system of local Banks that would have been contrary to the interests of the International-Banker-Jews.

Later, in their Campaign to destroy the Political Power of the Latter Day Saints in Utah, they sent out a Mob of Carpetbag officials Under the Color of Law — that is the "Utah Commission" and "Masonic Judges", together with their "Pawns", with Predetermined Directives that they were to convert matters of Religious Faith and Belief into "Thought Crimes", by which they would deny all Latter Day Saints of their Constitutional Right to Participate in the Political Process.

All this is incredible, especially when seen in view of what is written in the Constitution, together with the decision which the Supreme Court handed down regarding Plural Marriage in the George Reynolds case. On the 6th of January 1879, the Supreme Court declared that "Congress was deprived of all legislative power over *mere opinion,* but was left free to reach *actions* which were in violation of social duties or subversive of good order." Of course the Supreme Court decided that "Plural Marriage" was an *"action"* that was "in violation of social duties" and that it was "subversive of good order", but their decision was not based on any real study of the facts, but rather prejudice which had been created through bad press. According to this then, the "Freedom of Religion" which is guaranteed in the Constitution, means that Americans are free to believe in their religion, but they are not free to practice it, unless Congress should agree to it. How wonderful — even a man in prison is free to think his own thoughts, to and have his own *opinion* or to believe in his own religion, but he is not free to practice it. Yet all this aside, as of 1879 the Supreme Court had declared that "Congress was deprived of all legislative power over *mere opinion".* In continuing the Supreme Court also declared that "Laws are made for the government of *actions,* and, while they cannot interfere with *mere religious belief* and *opinions,* they may with *practices."* Bearing this in mind, a review of the 6 points

upon which Judge Anderson claimed to base his decision, will reveal that in every case it was for "Mere Religious Belief" and "opinions", and that none of the 6 points were based upon "actions" or "practices" — unless, that is, you should choose to include baptism into the LDS Church as an *"action"* or *"practice",* against which, according to the 1879 Supreme Court decision, *Congress had a right to legislate*!

Again, be it remembered that by and large the United States was a "Christian" nation, and that as of that day and time, its citizens prided themselves in declaring that the Laws of their country were predicated upon the Bible — but as we have seen, this was only partially true, for there are many *"practices"* and doctrinal *"beliefs"* which are to be found in the Bible, that are not revered by the Catholic Church and her Protestant Offspring. Indeed, when the movement of Protestantism began, they did in fact discard much of the *Corruption* and *Filth* of the Catholic Church, but inasmuch as they had no Priesthood and no Prophets, they were not in a knowing position to Restore to their churches the Original Doctrines of Ancient Christianity — and hence their Prejudice against the *"Practices"* and *"Principles"* of the Restored Gospel.

So why did the Prophet Join Masonry? At the very least, for the same reason that Jesus recommended to the Jews that they "Render unto Caesar the things which be Caesar's" (Mark 12:17; Luke 20:25), and this too notwithstanding the filthy beast that he was. In like manner the Prophet had been commanded:

> And now, verily I say unto you, and this is wisdom, to make unto yourselves friends with the Mammon of Unrighteousness, and they will not destroy you. Leave judgment alone with me, for it is mine and I will repay. Peace be with you; my blessings continue with you. For even yet the kingdom is yours, and shall be forever, if you fall not from your steadfastness. Even so. Amen. (D&VC 82:22–24)

The Masonic Fraternity were as much the ruling power of America as the filthy Caesar who ruled the Roman Empire in the days of Jesus, and whom rather than taking upon himself the wrath of Rome, Jesus recommended the Jews to render unto Caesar that which is Ceasers.